

Government of Mysore

ANNUAL REPORTS

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEARS 1947—1956



With the best compliments of—

THE DIRECTOR OF ARCHÆOLOGY IN MYSORE,
MYSORE

MYSORE:

PRINTED BY THE SUPERINTENDENT, GOVT. TEXT BOOK PRESS

1964

P R E F A C E

When I took over in 1956 as Director, I found that the Annual Reports of the Department had not been published since 1946. Nor was there any material available in the shape of photographs, drawings and field notes which would help in their speedy preparation. It was exceedingly difficult to bring out these old reports, and I had to begin, from the very beginning: visiting sites and monuments, photographing and preparing drawings and making field notes. A good deal of time was also involved in the preparation of the blocks at the heavily-burdened Government Press, Bangalore.

I sincerely thank my departmental colleagues and all those who helped in the publication and printing of these Reports.

M. SESHADRI

LIST OF ILLUSTRATIONS

		PLATE	
1	1673	I	Head of Gōmaṭeśvara, Śravaṇabelgoḷa.
2	1884	II	Front view of Mahādvāra, Champakadhāma Temple, Bannērughaṭṭa.
3	1885	III	Wall detail, Champakadhāma Temple, Bannērughaṭṭa.
4	1902	IV	Champakadhāma with his consorts, Bannērughaṭṭa.
5	1886	V	Processional Images of Champakadhāma group, Bannērughaṭṭa.
6	1754	VI	Group of Processional Images, Kūḍalūr.
7	1719	VII	Natarāja, Kūḍalūr.
8	1718	VIII	Seated Śiva, Kūḍalūr.
9	1756	IX	Female Deities, Kūḍalūr.
10	1755	X	Seated Pārvati, Kūḍalūr.
11	1760	XI-1	Rāmēśvara Temple, Nīrgunda.
12	1929	XI-2	Navaraṅga pillars, Kēśava Temple, Nīrgunda.
13	1731	XII	Ground plan of Siddhēśvara Temple, Nīrgunda.
14	1882	XIII	Sukhanāsi doorway, jamb, Siddhēśvara Temple, Nīrgunda.
15	1883	XIV	Do do
16	1848	XV-1	View of Megalithic site, Turuvānūr.
17	1849	XV-2	A Megalith (disturbed), Turuvānūr.
18	1781	XVI	Bust of Gōmaṭeśvara, Śravaṇabelgoḷa.
19	1887	XVII	Face of Gōmaṭeśvara showing the cracks, Śravaṇabelgoḷa.
20	1782	XVIII	Curls on the head of Gōmaṭeśvara (Note the cracks appearing on the curls), Śravaṇabelgoḷa.
21	1730	XIX	Ground plan of Yōgānaraśimha Temple, Naraśipura.
22	1888	XX	General view of Yōgānaraśimha Temple, Naraśipura.
23	1889	XXI	Yōgānaraśimha, Naraśipura.
24	1796	XXII-1	Mallikārjuna Temple, Puṣpagiri.
25	1797	XXII-2	Mallikārjuna Temple, (Closer view), Puṣpagiri.
26	1729	XXIII	Mahādvāra Mallikārjuna Temple, Puṣpagiri.
27	1786	XXIV	Mādhava, Bhairava Temple, Bhairavanaguḍḍa.
28	1785	XXV	Sūrya, Do do
29	1788	XXVI	Mahishāsuramardini, Bhairava Temple, Bhairavanaguḍḍa.
30	1787	XXVII	Bhairava, Bhairava Temple, Bhairavanaguḍḍa.
31	1875	XXVIII	South-East view of Varāhanātha Temple, Varāhanāthakallaḥalli.
32	1662	XXIX	Varāhanātha, Do do
33	1663	XXX	Top of an inscription slab in front of Varāhanātha Temple, Varāhanāthakallaḥalli.
34	1876	XXXI	Gōmaṭagiri Hill.
35	1877	XXXII	Statue of Gōmaṭeśvara, Gōmaṭagiri.
36	1878	XXXIII	Back view of Gōmaṭa showing the curls on the head, Gōmaṭagiri.
37	1419	XXXIV	The old brick canopy over the head of the image, Gōmaṭagiri.

		PLATE	
38	1784	XXXV	Painting of Gajāsūramardana on the 5th ceiling, Divyalingēśvara Temple, Haradanahalli.
39	1783	XXXVI	Another ceiling painting of Lakshminārāyaṇa, do
40	1763	XXXVII	Pillar of the Nandinamāṭapa, Hale-Ālūr.
41	1764	XXXVIII	Warriors sailing in a boat on the cubical face of a pillar, Arkēśvara Temple, Hale-Ālūr.
42	1765	XXXIX	Musicians, Arkēśvara Temple, Hale-Ālūr.
43	1766	XL	Do do do
44	1767	XLI	Central ceiling, do do
45	1805	XLII	Inscription stone, Hale-Ālūr.
46	1820	XLIII	Rāvaṇa image at Byāḍamaḷalu.
47	1771	XLIV	Viragal, Byāḍamaḷalu.
48	1769	XLV	Stone circle—A Megalith, Arakalavāḍi-Narasamangala.
49	1770	XLVI	A Megalith (disturbed), Narasamangala.
50	1846	XLVII	Pillar, Vēṇugōpāla Temple, Gōpāla.
51	1847	XLVIII	Vēṇugōpāla, do do
52	1720	XLIX	Ceiling Painting—Scene from Krishṇalīla, Narasimha Temple, Sibi.
53	1821	L	Do Lilas of Śiva, do
54	1656	LI-1	Viragal from Hirēgūḍugal, Tumkur Taluk, Tumkur District.
55	1657	LI-2	Do do do
56	1658	LII-1	Do do do
57	1659	LII-2	Do do do
58	1660	LIII	Central ceiling in navaraṅga, Kallēśvara Temple, Araḷaguppe.
59	1661	LIV	Natarāja in central ceiling of navaraṅga do do
60	1791	LV	Mahishāsūramardini, Halebīḍ.
61	1794	LVI-1	Rāma delivering ring to Hanumān, Halebīḍ.
62	1795	LVI-2	Rāvaṇa performing <i>Hōma</i> , Halebīḍ.
63	1792	LVII-1	Monkeys fighting Rāvaṇa, Halebīḍ.
64	1795	LVII-2	A Bull near the tank, Halebīḍ.
65	1881	LVIII-1	Hanumān captured by Indrajit, Halebīḍ.
66	1880	LVIII-2	Episode from Yakshagāna, Halebīḍ.
67	1830	LIX	Lady cymbalist, Halebīḍ.
68	1789	LX-1	Dancing Śiva, do
69	1790	LX-2	The Drummer, do
70	1669	LXI-1	Figure of Ālvār, Śrīrāmapura.
71	1668	LXI-2	Vēṇugōpāla figure, do
72	1670	LXII	A fine open maṇṭapa near the pond, Śrīrāmapura.
73	1776	LXIII	Eastern side of the Fort : big stone gateway, Periyāpaṭṇa.
74	1890	LXIV	General view of Śiva Temple, Periyāpaṭṇa.
75	1891	LXV	Navaranga Pillars, Śiva Temple, Periyāpaṭṇa.
76	1777	LXVI	North-West view, Varadarāja Temple, Periyāpaṭṇa.
77	1895	LXVII	Tirthahalli hoard : Kshatrapa Coins.
78	1829	LXVIII-1	Sorab hoard : Vijayanagar Gold Coins.

		PLATE	
79	1828	LXVIII-2	Anagondanahalli hoard : Mysore Gold Coins.
80	1928	LXIX	Copper plate grant of the Chitradurga Chief Madakarināyaka.
81	1842	LXX	Viragal at Hirēmadhure.
82	1919	LXXI	Pillar Inscription at Chikkamadhure.
83	1932	LXXII	Stone Inscription at Tippūr.
84	1931	LXXIII	Stone Inscription of Śripurusha from Purigāli.
85	1933	LXXIV	Copper plate grant of Mysore king Krishnarāja Wodeyar. I
86	1934	LXXV	Do
87	1935	LXXVI	Do
88	1936	LXXVII	Do
89	1937	LXXVIII	Do
90	1938	LXXIX	Do
91	1939	LXXX	Do
92	1940	LXXXI-1	Boar Seal of the Copper plate grant of Mysore king Krishnarāja Wodeyar I
93	1941	LXXXI-2	Boar Seal of the Copper plate of Achyutarāja.
94	1942	LXXXII	Copper plate grant of Vijayanagar King Achyutarāja.
95	1943	LXXXIII	Do
96	1944	LXXXIV	Do
97	1945	LXXXV	Do

CONTENTS

PART I—Administrative

	Page
Annual Report for 1946-47	1
Annual Report for 1947-48	2
Annual Report for 1948-49	4
Annual Report for 1949-50	5
Annual Report for 1950-51	7
Annual Report for 1951-52	11
Annual Report for 1952-53	13
Annual Report for 1953-54	17
Annual Report for 1954-55	20
Annual Report for 1955-56	23

PART II—Study of Ancient Monuments and Sites

Anekal—	
Channakēśava Temple	29
Mallikārjuna Temple	30
Thimmarāyaswāmi Temple	30
Bannerghatta—	
Champakadhāma Swāmi Temple	81
Kuḍalur—	
Maṅgaḷēśvara Temple	32
Nirgunda—	
Rāmēśvara Temple	34
Channakēśava Temple	34
Siddhēśvara Temple	34
Turuvaṇūr—	
Megalithic Site	36
Śravaṇabelagoḷa—	
The Gōmaṭēśvara Statue	36
Ṇarasipura	
Yōgāṇarasimha Temple	37
Pushpagiri—	
Mallikārjuna Temple	38
Bhairavanagudḍa—	
Bhairava Temple	39
Varāhanātha Kallahalli—	
Varāhanātha Temple	39
Gōmaṭagiri—	
Gōmaṭēśvara Image	40
Haradanātalli—	
Paintings	40

	PAGE
Halē-Alūr—	...
Arkēśvara Temple	... 41
Byādamālalu	... 42
Narasamangala-Arakalavādi—	...
Megalithic Site	... 43
Gōpāla—	...
Gōpālakṛishṇa Temple	... 44
Sibi—	...
Paintings	... 44
Hiregundāgal—	...
Viragals	... 45
Araḷaguppe—	...
Kallēśvara Temple	... 46
Halēbīḍ—	...
Stray Sculptures	... 47
Śīrāmapura	... 49
Maralahaḷli—	...
Ancient Site	... 50
Belakavādi—	...
Ancient Site	... 50
Chakkūr—	...
Megalithic Site	... 51
Periyāpaṭṇa—	...
Ancient Site	... 52
Śiva Temple	... 52
Varadarāja Temple	... 53

PART III—Numismatics

Tirthahaḷli Hoard—	...
Kshatrapa Coins	... 54
Treasure Trove Coins—	...
Sorab Hoard	... 61
Anagoṇḍanahaḷli Hoard	... 62

PART IV—Inscriptions

Bangalore District

Record on copperplate at Bangalore	... 64
------------------------------------	--------

Chitradurga District

Record on a bell at Chitradurga	... 66
Lithic record at Chitradurga	... 66

	PAGE
Lithic records at Kadabanakatte ...	68-70
Lithic record at Hampanūr ...	71
Lithic record at Hire-Madhure ...	71
Record on a pillar at Chikka-Madhure ...	72
Lithic records at Asagōd ...	74-76
Record on the pedestal of an image at Mugalikatte ...	76
Lithic record at Anagōd ...	77

Mandya District

Lithic record at Doddā-Arasinakere ...	80
Lithic record near Dyāvarahalli ...	81
Lithic records at Aruhanahalli ...	86
Lithic records at Tippūr ...	88-91
Lithic record at Seṭṭihalli ...	92
Lithic records at Kaḍlavāgilu ...	93-95
Lithic record at Manahanahalli ...	96
Lithic record at Bommanahalli ...	98
Lithic record at Chandahalli ...	101
Lithic record at Gaṇḍagere ...	102
Lithic records at Hullahalli ...	105-106
Lithic record at Naḍagalpura ...	107
Lithic record at Halasahalli ...	111
Lithic records at Sasyālapura ...	113-116
Lithic records at Boppasandra ...	117-120
Lithic record at Sāhalli ...	121
Lithic record at Pūrigāli ...	123
Lithic record at Kalkupi ...	124
Lithic record at Kundūr ...	126
Copperplate record of Kṛṣṇa Rāja Oḍeyar ...	127

Tumkur District

Record on the brass covering of the 'Aḍḍēs' at Sibi ...	151
Record on the brass covering of the Dhvajasthambha at Sibi ...	152
Records on a large bell, Sibi ...	153-154
Record on a bell at Sibi ...	155
Copperplate record of Achyuta Rāja ...	155-172

DYNASTIC LIST

Gangās ...	174
Noḷambās ...	174
Hoyasāḷās ...	174
Vijayanagar ...	176
Aruhanahalli Chiefs ...	176
Chitradurga Chiefs ...	178
Mysore Kings ...	178
Miscellaneous ...	178-185
INDEX ...	187-300

ARCHÆOLOGICAL SURVEY OF MYSORE

ANNUAL REPORTS FOR THE YEARS 1947—1956

1946-47

PART I: ADMINISTRATIVE

1. *Personnel*.—Dr. M. H. Krishna, the permanent Director, was on long leave till 5th September 1946, and again went on furlough for five months from February 1947 to the end of June 1947. During the period of his leave, Mr. L. Narasimha-char was in charge of the duties of the Director.

Government were pleased to sanction the re-organisation of the Department of Archæology in their Order No. E. 2794-95/Archy. 2-44-35 dated 8th October 1946. A consolidated list showing the allocation of the officers and the officials of the Department was submitted to Government for sanction.

2. *Inspection of Ancient Monuments and Study of Architecture and Sculpture*.—Inspection and Survey tours were undertaken in parts of the Mysore, Mandya, Hassan, Kadur, Shimoga, Chitaldrug and Bangalore Districts.

3. *Conservation of Ancient Monuments*.—The ancient monuments and sites at Chitaldrug were inspected jointly by the Director of Archæology (in-charge), the Chief Engineer, the Government Architect, the Deputy Commissioner, Chitaldrug, and others. Proposals regarding the preservation of these were submitted and an estimate for Rs. 19,000 was returned duly countersigned.

Experiments with preservative solutions in connection with the preservation of the Gomāṭa Colossus at Śravaṇabelgoḷa were conducted by the Geological and Archæological Departments. Dr. B. B. Lal, the Archæological Chemist with the Government of India, paid a visit to the State and inspected the paintings at the Daria Darlat, Seringapatam, and the Gomāṭa statue at Śravaṇabelgoḷa. Dr. R. E. Mortimer Wheeler, Director-General of Archæology in India, also inspected these monuments and made certain recommendations for their effective conservation.

Further measures in regard to the conservation of the temples at Bēlūr and Halebid were decided upon by the Renovation Committee and work was undertaken accordingly.

Definite proposals of the committee in regard to the preservation of Shaji's Tomb at Hodigere near Chennagiri, Shimoga District, were submitted to Government.

Mr. L. Narasimbachar, Director in-charge, was deputed to New Delhi for a period of about 20 days in October 1946 to learn the latest methods of conservation technique practised in the Archaeological Survey of India.

4. *Excavation*.—Excavation work was conducted at the ancient sites of Brahmagiri and Chandrayalli in the Chitaldrug District in collaboration with the Archaeological Survey of India, commencing from about the 15th February 1947 to the end of the official year. The results of the excavations were very encouraging, since they tended to throw very valuable light on the early history of Mysore and to bridge the great gap between the prehistoric and historic periods, while revealing, at the same time, certain new cultural phases hitherto unknown.

A preliminary survey of the ancient site at Halebid was also made pursuant to Government Order No. D. 2776-8/Mus. 15-45-3 dated 6th November 1946, sanctioning the excavations at Halebid.

5. *Miscellaneous*.—At the instance of Government, the Department selected and packed certain exhibits illustrating the ancient sculptural wealth of Mysore to London in connection with the Royal Academy Exhibition of Indian Art, during the Winter of 1947-48.

1947-48

PART I: ADMINISTRATIVE

1. *Personnel*.—Dr. M. H. Krishna, the permanent Director returned from long leave on the 1st July 1947 and guided the activities of the Department till the 23rd December 1947 on which day he suddenly expired. Sri L. Narasimbachar, M.A., Assistant to the Director, went on combined leave from the 27th July 1947 to 23rd December 1947. He was appointed Acting Director of Archaeology with effect from the 24th December 1947.

Government were pleased to sanction the allocation statement with regard to the Re-organisation of this Department (*vide* G.O. No. E 9130-31/Archy. 3-46-25 dated 4th May 1948).

2. *Inspection and Study of Ancient Monuments and Sites*.—Survey and Inspection tours were undertaken by the permanent Director in parts of the Bangalore District during November 1947 and by the Acting Director in parts of Hassan, Chitaldrug, Bangalore, Mandya and Mysore Districts during the latter half of the year. At the direction of Government, the Church at Settihalli, Hassan District, was inspected and a report was submitted recommending that it might be included in the list of ancient monuments under Class III. The temples at,

Bannūr and Belakavādi were also inspected and a report submitted on their conservation.

Very interesting ancient sites were discovered on the banks of the Cauveri near Belakavādi and T. Narasipur. The antiquities collected on the surface show a remarkable resemblance to the antiquities from Brahmagiri and Chandravalli in the Chitaldrug District.

3. *Epigraphy*.—Epigraphical tours were conducted in the Malavalli and Maddūr taluks of the Mandya District. About 30 lithic records were discovered. The stone inscriptions pertain to the history of Mysore from the time of the Gaṅgas to the time of Hyder.

4. *Excavations*.—The Department undertook excavations on the ancient site of Halebid in collaboration with the Government Museum, Bangalore. The area actually subjected to investigation was very limited and was confined to the Palace site of the Hoysalas.

The ancient site of Halebid covers a very extensive area, measuring over 16 square miles. It is studded with hundreds of temples and mounds surrounded by a cyclopean wall. Until the Archaeological Department undertook excavations this year, all our information about this ancient metropolis of the Hoysala empire was naturally based upon inscriptions and chronicles. A considerable part of the extensive area over which the ancient capital flourished called for an intensive overground survey, and this was undertaken along with excavation. Although this aspect of investigation has still to be completed, the work already done has revealed many hitherto unknown facts of historical importance pertaining to the pre-Hoysala as well as the Hoysala periods. This overground survey has made it possible for us to reconstruct the cultural and political history of our country from the early centuries of the Christian era.

The Palace site which was selected for being excavated during this year measures over 21 acres and is surrounded by a fort wall of cyclopean masonry. But work during this year was concentrated on just one field measuring 200 feet by 160 feet. The investigation carried out revealed remains of two large buildings which appear to belong to the rear portion of the palace. One of them is a great bath of the palace running to an extent of 200 feet north to south and consisting of about half a dozen bath-rooms each of which is provided with separate flights of steps for approach. The other also runs north to south with some flights of steps on the west.

The sink is built of brick and mortar and the drain and the flight of steps are of stone.

To the south of the area intensive digging was conducted in one square with a view to finding out facts and materials pertaining to the pre-structural layers in

the area. During the course of digging, traces of a brick kiln belonging to the pre-Hoysala period were found.

Compared to the extensive nature of the site and the large number of its neglected monuments, the excavation work so far done is indeed little. The ancient site of Halebid is nearly as vast as Hampi, but much older. Its monuments and sculptures which have earned for Mysore an enviable reputation for artistic genius deserve to be studied in great detail.

5. *Miscellaneous*.—The Department of Archæology participated in the Royal Academy Exhibition of Indian Art held at London during November and December 1947 and organised an exhibition of historical and archæological antiquities in the “Vasantha Sāhityōtsava” of the Karnāṭaka Sāhitya Parishat at Bangalore.

The Annual Report of the Department for 1946 was sent to the press.

1948-49

1. *Personnel*.—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archæology by virtue of G.O. No. 635/C.B. dated 9th August 1948. The place of Assistant to the Director of Archæology was advertised. The Department was shifted from the Jubilee Hall and the District Board Office building to building No. 932 ‘Sri Gopalakrishna Nilaya’ Lakshmipuram, Mysore. The allocation of the several officials of the Department was sanctioned. One post of Epigraphist was created in the Department by abolishing the two part-time places of Tamil Pandit and Chemist (*vide* G. O. No. E. 14098-9/Archy. 2-48-11, dated 20th June 1949.)

2. *Inspection and Survey Tours*.—Inspection and survey tours were undertaken in parts of the Mysore, Mandya, Hassan, Shimoga, Chitaldrug, Kolar, Tumkur and Bangalore Districts. The Acting Director of Archæology was deputed to study the monuments at Ajanta and Ellora while the Technical Assistant was deputed to undergo a course of training in the latest methods of conservation in the Archæological Survey of India at New Delhi.

Near Chakkūr in the Heggaḍadēvanakōṭe Taluk Megalithic circles similar to those at Brahmagiri in the Chitaldrug District were found in very large numbers. The excavation of these circles, it is hoped, would reveal highly interesting facts pertaining to the early periods of Mysore History.

3. *Epigraphy*.—One copper plate inscription received on loan from Tīrthahallī in the Shimoga District was deciphered and is being edited in the Report.

4. *Conservation*.—Detailed working drawings for the construction of a tower at Māgaḍi and the restoration of the Mahādvāra of the Lakshminarasimha Temple

at Mārehaḷli were prepared and forwarded to the Department of Public Works to enable them to undertake the work of conservation. The restoration of the Kīrti-nārāyaṇa Temple at Talakād was undertaken after a joint inspection of the monument by the Director of Archæology, the Executive Engineer, Mandya Division, Mandya, and the Special Officer for the Survey of Muzrai Institutions. The Gōmaṭa colossus at Śravanabelagoḷa was also inspected and proposals were submitted to Government in regard to the scientific preservation of the statue, urging on the need for constituting a special committee in this behalf.

5. *Miscellaneous.*—The Department participated in the Exhibition organised under the auspices of the All-India Educational Conference during December 1948 and was awarded Gold Medal Certificate.

1949-50.

1. *Personnel.*—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archaeology. Government were pleased to appoint Sri K. Narayana Iyengar, M.A., Curator, Government Museum, Bangalore, as Assistant to the Director of Archæology on an acting basis in their Order No. E. 7356-9/ Archy. 9-48-7 dated 10-1-1950. Sri Narayana Iyengar assumed charge of his duties on 3rd February 1950.

2. *Inspection of Monuments and Study of Architecture and Sculpture.*—The Director and his Assistants undertook tours in parts of Bangalore, Hassan, Kadur, Tumkur, Shimoga and Mysore Districts, for the exploration of ancient sites as well as study and inspection of ancient monuments. A number of estimates were received through the Muzrai Commissioner, and Deputy Commissioners of Districts and the Public Works Department in connection with repairs to or renovation of ancient monuments. These estimates were either returned with countersignature or forwarded with detailed conservation notes on the concerned monuments after due scrutiny at the spot. Among the important monuments inspected during the year, were the Lakshminarasimhasvāmi temple at Hoḷe-Narasipur, the Kōḍaṇḍarāma and Īśvara temples at Hiremagalūr, the Vidyāśankara temple at Śringēri, the Rishya sringēśvara temple at Kigga, the Gavi Gangādhareśvara temple at Bangalore, the Chandramaulīśvara and Chennakēśava temples at Amritur, the Bhīmēśvara temple at Kaivāra and Śri Venkaṭaramaśvāmi temple at Alamgiri, Chintāmaṇi Taluk. The Lakshminarasimhasvāmi temple at Hoḷe-Narasipur which is a major Muzrai institution and an Ancient Monument, III Class, deserves to be protected as a II Class ancient monument. The famous 'Yūpastambha' at Hiremagalūr, the erection of which goes back to the early centuries of the Christian era is worn out and stands unprotected from sun and rain. Necessary steps are proposed to be taken in this behalf.

Detailed notes on the conservation of the Bhīmēśvara temple at Kaivāra, the Śrī Venkaṭaramaṣvami temple at Ālamgiri in the Chintāmaṇi Taluk, and the preservation of the stone inscription of Venkōji near the Mallikārjuna temple, Mallesvaram, Bangalore, have been prepared. The preservation of the world-famous colossus of Gōmaṭēśvara at Śravaṇabelgoḷa is receiving the closest attention of the Gōmaṭēśvara Preservation Research Committee. Methods for healing up the cracks appearing on the image and the deteriorated surface of the rock out of which the image has been carved are being carefully examined and experimented upon with a view to determining the best way of treating the statue.

In the field of architecture and sculpture a re-study was made of the Vidyāśankara temple at Śringēri and the Maṇanikāi images at the Chennakēśava temple, Bēlūr. A close study of the architectural details of the Vidyāśankara temple at Śringēri revealed indications of the reconstruction of the structure during the 17th century A.D., which fact is supported by epigraphical and other evidences. Fresh photographs of the Maṇanikāi (bracket) images in the Chēnnakēśava temple at Bēlūr have been taken.

The roof of the Kirtinārāyaṇasvami temple at Talkād which is a I Class ancient monument was completely repaired and rendered water-tight. Arrangements are being made to open out the court-yard of the temple by removing the accumulation of sand and other debris lying there and carrying out other necessary measures of conservation. A detailed note was prepared in this connection.

3. *Exploration of Ancient Sites.*—Side by side with inspection and study of ancient temples, the work of exploration of ancient sites was also done wherever possible and the results have been very promising. Sites which in point of importance rank with those at Brahmagiri and Chandravalli were discovered in the Mysore District. Among them the megalithic structures discovered near Belatūr in the Heggadādēvanakote Taluk are noteworthy. Similar megalithic sites which were noticed near Bangalore, and Turuvanūr in the Chitaldrug District, have been surveyed and recorded.

The discovery of ancient sites in at least three places in the Kāvēri Valley, namely, Tirumakūḍlu, Maralahalli and Belakavādi has indicated the need for a systematic investigation on a large scale into the origin and development of what appears to be an ancient Iron Age culture. The pottery and other antiquities collected from these sites reveal the existence of an advanced state of material civilization. It is significant that the pottery collected overground displays a marked similarity of types, technique and pattern with the pottery of Brahmagiri so that there seems to be little doubt as to the contemporaneity of these sites. It is proposed to undertake a more elaborate exploration and survey of the upper Kāvēri Valley of the Mysore State which might reveal the existence of even more ancient

sites and thus prove to be of great value in the reconstruction of the Pre-History of the State. No less important than these was the discovery, during the year, of a (pre-historic?) chisel drawing (graffitti) of a bison on a boulder at the foot of the Chitaldrug Hills.

4. *Numismatics*.—A very important discovery in the field of numismatics was made near Tirthahalli in the Shimoga District. At a distance of about 5 miles from the place is situated an ancient site which accidentally yielded, while laying a road, a pot containing 61 silver coins of the Kshatrapa period. This find is the first of its kind in the State and will no doubt throw valuable light on the history of Mysore during the early centuries of the Christian era.

5. *Epigraphy*.—Extensive tours could not be undertaken in connection with the collection of new inscriptions and the revision of old ones. Some new inscriptions have, however, been discovered, the most noteworthy of these being a large inscription on a boulder near Rāmēdēvara Oḍḍu, belonging to the Hoysala King Narasimha and dated in the Śaka year 1208. It appears to refer to the construction of an Oḍḍu or tank called 'Rāmēdēvara Oḍḍu' immediately to the south of Chitaldrug by Perumāle Daṇḍanāyaka, an officer under the Hoysala king. This takes the history of the construction of the Fort of Chitaldrug and reservoirs meant for the storage of water particularly in that area, back to the days of the later Hoysalas. Orders of Government have been obtained for the printing of the text of Tamil and Grantha inscriptions of the Kōlār and Bangalore Districts in a private press.

6. *Miscellaneous*.—The problem of preservation of megalithic and other ancient sites is engaging the attention of the Department and steps are being taken in consultation with the Revenue Department to enlighten the people and the several local officers about their importance and preservation. Government have in their Order No. E. 3077-87/Archy. 10-48-4 dated the 23rd May 1950 been pleased to approve the proposals submitted by the Archæological Department in this behalf.

1950-51

1. *Personnel*.—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archæology till 22-11-1950 when he proceeded on privilege leave for three months (G.O. No. 11562/C.B. 281-50-1, dated 18th November 1950) which was later extended by two months of combined leave (*vide* G.O. No. 17152/C.B. 281-50-1, dated 23rd February 1951). During his absence on leave, Sri K. Narayana Iyengar, M.A., Ag. Assistant to the Director of Archæology, was placed in additional charge of the duties of the Director of Archæology (*vide* Government Order mentioned above). Sri S. Srinivasachar, M.A., B.T., the Technical Assistant of the

Department, was appointed as the Research Assistant in the Research and Reference Division of the Ministry of Information and Broadcasting, Government of India, and he was permitted to join duty there retaining his lien in the Department for a period of one year in accordance with G.O.No. E. 10, 182-83/Archy., 3-50-4, dated 27th December 1950. Sri S. Srinivasachar was relieved of his duties in this office on the 13th November 1950.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites.* --Tours for the inspection and survey of ancient monuments and sites were undertaken by the Director and his assistants in several parts of the State. Considerable attention was paid during the year to the examination of the conservation needs of the ancient monuments so much so that a large number of protected and other monuments were inspected and the notes of inspection on their conservation was forwarded to the authorities in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates were received through the Muzrai Commissioner, Deputy Commissioners of Districts and the Public Works Department in connection with the repairs to or renovation of ancient monuments. Some of these estimates were countersigned and returned to the concerned officers for further action while many of them had to be forwarded together with detailed conservation notes on the concerned monuments after due scrutiny at the spot, since the estimates did not satisfy the actual conservation needs.

Among the important monuments inspected during the year mention may be made of the Lakshminarasimha Temple at Vighnasante (Tumkur District), Mallikārjuna Temple at Bāsral (Mandya District), Sri Srikantheśvarasvāmi Temple at Nanjangud, Sri Ranganāthasvāmi Temple at Srirangapatna, Sri Nārāyaṇasvāmi Temple at Mēlkōte, Sri Kīrtināraṇyasvāmi Temple at Talkād, Sri Paravāsudēva and other Temples at Gundlupēt, Rāmēśvara Temple at Keḷadi, the group of memorial stones (viragals) at Hireguṇḍugal (Tumkur District), Saumyakēśava Temple at Nāgamangala, Lakshmidēvi Temple at Doḍḍagaddavalli (Hassan District), Mārkaṇḍēśvara Temple at Khāṇḍya (Chikmagalur District), etc. The Lakshminarasimha Temple at Vighnasante is a first class ancient monument belonging to the Hoysala period which deserves to be maintained in a good state of preservation. But the tower over the garbhagriha of this temple collapsed in the year 1948 and other parts of the temple are also in such a dangerous condition that they may fall down any moment. Although it is already four years since the tower collapsed, it has not yet been possible to undertake the rebuilding of the tower or attend to the repairs of the other parts of the monument. As it is desirable that such a monument should be repaired and restored to its original condition very early, the concerned authorities have been urged to take necessary action in the matter. The

Paravāsudēva Temple at Gundlupet was built by the Mysore Ruler Śrī Chikka-Dēvarāja Wodeyar in memory of his father and is a good specimen of architecture and sculpture that flourished under the Mysore dynasty. It is now in a dilapidated condition and may come down soon if it is allowed to continue as it is.

Detailed notes for the conservation of the temples at Kaḍaba, Lakshminarasimha Temple at Bhadrāvati, Saumyakēśava Temple at Nāgamangala, Lakshmidēvi Temple at Doddagaddavalli, Ādinātha Basti at Kambadahalli, etc., and preservation of the group of about twenty memorial stones (viragals) belonging to the Gaṅga period at Hiregundugal have been prepared. These viragals at Hiregundugal portray the heroes in various fighting attitudes and the inscriptions on them reveal important facts connected with the relations between the Rāshtrakūṭas and the Gaṅgas during the early 9th century A.D. The Gōpāla svāmi Temple at the village of Gōpāla, Tarikere Taluk, the Varāhanātha Temple on the banks of the Hēmāvati river at Varāhanāthakallahalli, Krishnarājpet Taluk, were studied in detail. The Deputy Commissioner, Chikmagalur, informed this Department that the Gōpāla village had become a becharak one and the temple of Gōpālakṛishṇa had consequently been a defunct Muzrai institution. The image of Gōpālakṛishṇa which is a good piece of sculpture has been recommended to be transferred to the Government Museum, Bangalore, for preservation. The image of Lakshmivarāhasvāmi in the Varāhanātha Temple at Kallahalli is a fairly big image (about 16 ft. high inclusive of the pedestal) and is very well proportioned. Since it is a rare image representing the Varāha (Boar incarnation of Viṣṇu,) this temple is also worthy of being preserved.

The most important measure undertaken during the year for the conservation of ancient monuments is the passing of orders of Government for the protection of megalithic sites in the Mysore State on the same lines as that of the Madras Government. These megalithic sites have been noticed in almost all the Districts of the State. A provisional list of these sites numbering about 50 was prepared on the basis of the exploration conducted by this Department so far and copies of the list have been sent to the Revenue Commissioner in Mysore and the Deputy Commissioners of Districts as directed by the Government, in connection with the action proposed to be taken for the protection of the sites. The question of undertaking a more systematic survey of these megalithic sites in the State on the lines of the investigations carried out by the Department of Archaeology, Southern Circle, in the Madras Presidency is also under contemplation. A short descriptive note giving an idea of the megaliths in general has been circulated for the information of the Local, District and Taluk Officers of the Revenue Department who are expected to assist in the discovery and preservation of these ancient monuments.

The Gōmatēśvara Research Committee resolved at one of their meetings that the Department of Archaeology may obtain clear photographs of the face of the

Gōmatēśvara Statue for examination by experts. Accordingly close up views of the cracks and other weathering marks appearing on the face and other parts of the Gōmatēśvara colossus at Śravaṇabelgoḷa were taken by this Department and supplied for purposes of study to the Gōmatēśvara Preservation Committee.

In the Tungabhadra valley an ancient site was discovered at Hāḍavanahaḷḷi on the left bank of the Tungabhadra river about sixteen miles from Shimoga. The specimens of painted pottery, iron slag and a cornelian bead collected from the surface in this area bear some resemblance to similar antiquities recovered from the Chandravallī site near Chitaldrug.

3. *Epigraphy*.—Collection of new inscriptions and the revision of old ones could not be undertaken this year. Among the inscriptions collected, mention may be made of a copper plate grant of Madakere Nayak, Paḷeyagār of Chitaldrug.

4. *Numismatics*.—The authorities of the Śrī Śrīkanthēśvara Temple, Nanjangud, reported that a number of old coins were found in the possession of the temple and they required to be examined. Some of these coins were found to be fairly well known types issued by rulers of the Mysore dynasty while the others belong to the modern period and appear to be issues from various places outside the Mysore State, like Baroda, Hyderabad, Portugal, etc. Among the coins of the Mysore dyansty the dated series of the time of Krishṇarāja Wodeyar III are important.

5. *Exhibition*.—At the request of the Maharaja's College Centenary Celebration Committee, the Department participated in the Exhibition of Art and Archæology organised in connection with the Centenary Celebrations held during the month of January 1951. His Highness the Maharaja of Mysore who paid a gracious visit to the Exhibition was pleased to express his high appreciation of the exhibition and observed that it was "One of the most interesting and educative." The Department also participated in the exhibitions recently held in connection with the Malnād Conference at Shimoga and the 38th Cattle Show at Hāssan. Arrangements had been made for the display of a typical and representative collection of antiquities, photographs of views of architecture and sculpture in Mysore, charts, maps, etc., at these exhibitions. A member of the staff of the Department had also been deputed to explain the significance of the exhibits to the interested visitors.

6. *Publications*.—The printing of the Annual Report of the Department for 1946 was completed. Printed copies of the revised edition of the guides to Bēlūr, Halebid and Talkād have been received from the Government Branch Press, Mysore, and are ready for sale. Arrangements were made to print the Tamil inscriptions of the Supplementary volume to the *Epigraphia Carnatica* series at Madras.

7. *Library*.—About 72 new publications were acquired for purposes of reference and study.

8. *Finance*.—The receipts and expenditure of the Department under the Budget heads amounted to Rs. 31,755-2-8 and Rs. 31, 352-1-2, respectively, during the year. A sum of Rs. 403-1-6 was realised by the sale of the Departmental publications and photographs.

1951-52

1. *Personnel*.—Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director of Archaeology and in-charge Director of Archaeology was appointed to act as Director of Archaeology in Mysore with effect from 22-11-1950 *vice* Sri L. Narasimha-char, M.A., Acting Director of Archaeology, who was granted combined leave with effect from 22-11-1950. During the year under review Sri S. R. Iyengar, Draftsman of the Department, resigned his post and the place became permanently vacant.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites*.—Tours were undertaken for the annual and periodical inspection of the protected monuments and ancient sites by the Director and his assistants in the various parts of the State. The activities of the Department were mainly concentrated as during the previous year, on the study of the conservation needs of the large number of protected ancient monuments of the State. As the condition of many of these protected monuments was not satisfactory, they were found to be in need of immediate attention. Consequently, as many as forty monuments were examined by the Director during the year under report. In most cases estimates for urgent repairs or renovation forwarded by the Officers of the Public Works Department and the Muzrai authorities had to be scrutinised keeping in view the actual needs of the monuments from the point of view of archaeological conservation. As far as possible suggestions have been made for effecting repairs to the monuments in the order of urgency, the main consideration being the safety of the structure as well as the availability of funds. The detailed notes prepared in connection with each monument were promptly forwarded to the custodian in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates of cost amounting to about a lakh of rupees received through the Muzrai Commissioner and Deputy Commissioners of Districts and the Public Works Department were returned duly countersigned during the year. Among the monuments thus inspected mention may be made of the Jyōtirmahēśvarasvāmi temple at Sāligrāma, Divyalingēśvarasvāmi temple at Haradanahalli, Īśvara temple at Arsikere and Mallikārjuna temple at Basrāl. A special estimate for urgent repairs to the Vidyāsankara temple at Śringēri for Rs. 10,000 was also scrutinised. Other monuments of great archaeological importance and architectural beauty inspected during the year that deserve to be noticed are: the Arkēśvara temple at Hale Ālūr,

Rāmēśvara temple at Narasamangala, Amaranārēyaṇa and Bhīmēśvara temples at Kaiṇāra, Hariharēśvarasvāmi temple at Harihar, Īśvara temple at Ānekoṇḍa, Lakshminārāyaṇa temple at Hosaholalu, Mādhavarāyasvāmi temple at Beḷlūr and the Nāgēśvara and Channakēśava temples at Mosale. The Arkēśvara temple at Hale Ālūr and Rāmēśvara temple at Narasamangala, both of which are situated in the Chāmarājanagar Taluk, happen to be architecturally unique. A note has been prepared on their conservation needs and forwarded to the Deputy Commissioner, Mysore District, for taking necessary action. The Kyāthēdēvaru temple at Kyāthēdēvaragudi, Chāmarājanagar Taluk, Śrī Sangamēśvara temple at Sindaghaṭṭa and Mādhava and other temples at Tirthahallī are some of the monuments studied during the year. The temples at Tirthahallī are all small structures built of granite and probably belong to the days of the Ikkēri Chiefs. The Kallēśvara temple at Araḷaguppe is one of the early monuments of the State dating back to circa 10th century A.D. The carved ceiling panels of this temple are of rare sculptural beauty. Close up views of the Naṭarāja panel in the middle of the ceiling of this temple were obtained.

At Nekkundiṭṭ near Chintāmaṇi is an ancient site which goes back to the days of the Bāṇas and the Nōḷamba Pallavas. A number of 'Viragals' or memorial stones to heroes and ancient inscriptions are lying there exposed to sun and rain in a neglected condition. The antiquities found on this ancient site are important in so far as they are among the few extant original evidences about the Bāṇa dynasty which flourished in that part of the Kannaḍa country. Again, near Ānekal is another site belonging to about the 7th and 8th centuries A.D. Even on the surface of this site red and blackware potsherds and pieces of iron slag could be easily picked up in large numbers.

An important measure concerning the future control of the protected monuments of the State was the enactment by the Union Parliament of the Ancient and Historical Monuments and Archaeological Sites and Remains Act, 1951. There are at present over 250 protected ancient monuments and eight archaeological sites in the Mysore State. Of these, 108 monuments and 8 archaeological sites have been declared by the Union Parliament to be of national importance and included in the Union List of Protected Monuments (*vide* Notification in the *Gazette of India*, Part II, Section 2, dated the 26th May 1951 republished in the *Mysore Gazette* on the 26th July 1951), while the rest come under the State List. The expenditure required for the maintenance and arrangements for watch and ward of the monuments and archaeological sites of national importance will be borne by the Central Government as from 1st April 1950. As desired by the Government of India, a detailed statement showing the staff employed at present for the maintenance and upkeep of the monuments and sites of National importance was prepared and submitted to the Government. A detailed budget estimate for 1952-53 in respect of the monuments of National importance along with the statement of expenditure incurred on the

maintenance and upkeep of those monuments during 1950-51 and 1951-52 was also prepared for being sent to the Government of India. The Director visited Kārkāḷa and Vēṇur in the South Kanara District along with the Chairman and other members of the Gōmaṭēśvara Research Committee in connection with the study of the state of weathering of the statues of Gōmaṭēśvara at those places.

3. *Epigraphy*.—Four sets of copper plate records were received by the Department for decipherment and study. One of them belongs to Vijayanagar; two to the Keladi chiefs and the other is a grant made by the Mysore ruler Krishnarāja Wodeyar II to one Singyapperumāḷ.

4. *Exhibition and Museum*.—An exhibition of the antiquities pertaining to the Chitaldrug District was organised at Rangayyana Bāgilu, Chitaldrug, during the visit of His Highness the Maharaja of Mysore to that place. His Highness evinced keen interest in the antiquities and other exhibits displayed. As directed in G.O. No. E. 5004-8/Archy. 9-51-2 dated 18th September 1951, action has been taken for the organisation of a Museum of Antiquities in the Rangayyanabāgilu at Chitaldrug.

During July 1951, the Director accompanied the Hon'ble Prime Minister for India and the Deputy Minister for Foreign Affairs to Bēlūr, Haḷēbīd and Śravaṇabelgoḷa. Sri H. L. Srivastava, Joint Director-General of Archaeology in India, New Delhi, paid a visit to the State in December 1951. He was shown round the monuments at Srīrangapatna, Śravaṇabelgoḷa, Bēlūr, Haḷēbīd and those on the Chāmuṇḍi Hills, by the Director. Dr. B. Ch. Chhabra, Government Epigraphist for India, Ootacamund, visited the Department along with the Joint Director-General of Archaeology.

A select collection of photographs taken by the Department during the year was circulated among the different Departments of Archaeology in India.

5. *Library*.—About 50 new books and periodicals were acquired by the Department for purposes of reference and study.

6. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 27,204-3-0 and Rs. 27,204-3-0 respectively during the year. A sum of Rs. 302-3-0 was realised by the sale of the Departmental publications and photographs.

1952-53

1. *Personnel*.—Sri K. Narayana Iyengar, M.A., continued to act as Director of Archaeology. One of the posts of Technical Assistants remained vacant throughout the year. The vacancy of Draftsman has been advertised through the Public Service Commission.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites.*—The protected ancient monuments of the State have now been classified under two categories, *i.e.*, Monuments of National Importance and State Monuments. The Archaeological Department of the Government of India are responsible for the maintenance and upkeep of the Monuments of National Importance while the Government of Mysore will have to continue to look after the monuments brought under the State list as hitherto.

But, since the monuments of National Importance had not been taken over under the direct control of the Central Government during the current year, the Government of Mysore attended to their maintenance and upkeep on an "Agency" basis on behalf of the Government of India. As per requisition of the Government of India, a detailed statement of expenditure incurred by the Mysore State in respect of repairs to and maintenance of monuments of National Importance during the years 1950-51 and 1951-52 was got prepared and forwarded to the Adviser on Archaeology to the Ministry of Education, Government of India, New Delhi. The total expenditure incurred on the upkeep, etc., of monuments of National Importance during 1950-51 and 1951-52 amounted to Rs. 1,04,348 which included the amount spent by the Muzrai, Public Works and Garden Departments of the State as well as the Gōmatēśvara Research Committee. A major portion of this amount has already been reimbursed to the State Government by the Government of India. As requested by the Superintendent, Department of Archaeology, Southern Circle, Madras, the Government of Mysore deputed the Director of Archaeology, Mysore, to undertake a tour along with the Superintendent of Archaeology, Madras, during the month of September 1952 for a joint inspection of about thirty monuments of National Importance situated in the Mysore, Mandya, Hassan, Bangalore and Kolar Districts. Śrī Madho Sarup Vats, M.A., F.R.A.S.B., Director-General of Archaeology in India, paid a visit to the State in the early part of November 1952 and inspected some of the monuments of outstanding importance at Śrīrangapatna, the Gōmatēśvara statue and other monuments at Śravaṇabelgoḷa, the Channakēśava temple at Bēlūr, Hoysaḷēśvara and Kēdārēśvara temples and Jain Bastis at Halebid. Both the Director-General of Archaeology in India and the Superintendent of Archaeology, Southern Circle, Madras, expressed their appreciation of the good work done by the Department of Archaeology, Mysore, for the preservation of the ancient monuments in the State and were of the opinion that the protected monuments of the State had been maintained in a satisfactory condition. A sum of Rs. 67,500 was allotted by the Central Government for the repairs and upkeep of the monuments of National Importance in the State during the year 1952-53.

Besides the monuments of National Importance referred to above, a large number of State monuments were also inspected by the Director and his Assistants. During these tours of inspection, the estimates for urgent repairs or renovation

forwarded by the Officers of the Public Works Department and the Muzrai authorities for the counter signature of this Department were scrutinised. Detailed conservation notes were prepared in connection with the repairs to be effected to some of these protected monuments. About fifteen estimates for renovation, repairs, etc., received from the Public Works Department, were returned after due scrutiny along with the observations of this Department from the point of view of archaeological conservation. Among the State monuments inspected by the Officers of the Department during the year, mention may be made of the Sri Narasimhasvāmi temple at Vighnasante, Tiptūr Taluk. It is a fine example of the Hoysala style of architecture, but unfortunately its beautiful tower collapsed some years ago. A joint inspection of this monument by the Director of Archaeology, Assistant Engineer Tiptūr, and the Amildar, Tiptur Taluk, revealed the difficulties confronting the conservation of this structure. A detailed note on the renovation of the monument has been drawn up and sent to the Muzrai Commissioner for taking further action. The Muktināthēśvara temple at Binnamangala (Nelamangala Taluk) and the Kailāśēśvara temple at Majūr (Chennapatna Taluk) were the other two important monuments on the State list inspected during the year under report.

The Gōmatēśvara Research Committee devoted considerable attention for the preservation of the statue of Gōmatēśvara. In accordance with the suggestions of the Committee a scaffolding was constructed in front of the statue which enabled the members of the Committee to study the cracks and other defects appearing on the face and head of the image at close quarters. As resolved by the Committee a water repellant preservative coating was applied to the statue before the "Mahāmastakābhishēka" ceremony. This opportunity was availed of by the Department of Archaeology to obtain a number of close up views of the face and the several cracks on the face and the head for purposes of reference and record. Ink impressions of the cracks were also taken by this Department to determine the actual size of each of the cracks.

At Chickmadhure in the Chāllakere Taluk (Chitaldrug District) an early monument probably belonging to the Nolamba-Pallava period was discovered. Although it is a plain structure, the square pillars with early motifs on them and some of the sculptures *e.g.*, Gaṇēśa, Saptamātrika panel, Bhairavi, etc., kept in the navaranga speak of its antiquity. The occurrence of several 'Viragals' and inscriptions belonging to an early period (Circa 8th and 9th centuries A. D.) lying round about this monument is a noteworthy feature which gives a clue to the age of this site. Some of these inscriptions belong to the 'Rāshṭrakūṭa' and Nolamba-Pallava periods and are important from the point of view of the reconstruction of the history of that period.

3. *Epigraphy*.—Several important ancient inscriptions found in the Bēlūr, Chikmagalur and Śringēri taluks were examined by the Superintendent for Epigraphy,

Government of India, Ootacamund, who paid a visit to the State during the end of November 1952. The Director of Archaeology accompanied the Superintendent for Epigraphy during this tour. Three sets of copper plate inscriptions were received by the Department for decipherment and study. One of them is an important record belonging to the Nolamba-Pallava ruler Ponnēra Nolamba which gives an account of the early history of the Nolambas. This happens to be the first copper plate record belonging to the Nolamba dynasty so far discovered. Another set of copper plates noticed by the Department is valuable inasmuch as it has been issued in the first regnal year of the Gaṅga king Śrīvikrama. A third set of copper plate records which was sent by the Amildar, Madhugiri Taluk, for examination, belongs to the Gaṅga king Durvinita. This inscription has already been published in *Epigraphia Carnatica* Volume XII (Tumkur District). Sri B. Venkoba Rao, Shanubhogue of Doḍḍadhālivatṭa, who produced this set has been good enough to present the same for the Museum of the Department.

4. *Numismatics*.—Twenty-two gold coins (varahas and half varahas) discovered in the Sorab Taluk (Shimoga District) were examined by the Department. These coins belong to the Vijayanagar kings Krishnadēvarāya and Achyutarāya. A large treasure trove consisting of nearly 1,300 gold coins found at Anugonḍanahalli in the Hosakōṭe Taluk and lodged in the District Treasury, Bangalore, was also studied. Most of the coins in this treasure trove belong to the reign of Hyder Ali and Tipu Sultan, but some of them appear to be issues of the East India Company and the Mysore dynasty.

5. *Exhibition and Museum*.—The Department participated in the exhibition organised in connection with the Cattle Show at Hassan. During the last week of February 1953, the Department participated in another exhibition arranged by the Mahāmastakābhishēka Exhibition Committee at Sravanabelgoḷa. Arrangements had been made at this Exhibition to display a select collection of photographs to illustrate the wealth of Jain architecture and sculpture extant in Mysore, and also lithographic copies of some important inscriptions that have a bearing on the history of Jainism in the State. Both the Exhibitions attracted attention from visitors coming from all parts of India.

The collection of specimens of the Museum of Antiquities, Chitaldrug, was augmented by the acquisition of some interesting exhibits consisting chiefly of ancient arms and armours belonging to the Paleyagār period. A select collection of the photographs taken by the Department during the year was circulated among the different Departments of Archaeology in India.

6. *Publications*.—The Tamil texts of the Supplementary volumes to the *Epigraphia Carnatica* (Bangalore and Kolar Districts) have been printed. A revised

guide to Śraṇabelgoḷa containing a good number of illustrations was issued in three languages—English, Kannaḍa and Hindi,—on the occasion of the “Mahāmastakābhiśhēka” ceremony of Gōmatēśvara at Śraṇabelgoḷa.

7. *Library*.—About 180 new books and periodicals were acquired by the Department for purposes of reference and study.

8. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 31,055-3-0 and Rs. 31,055-3-0 respectively during the year. A sum of Rs. 1,215-6-0 was realised by the sale of the departmental publications and photographs.

1953-54

1. *Personnel*.—Sri K. Narayana Iyengar, M.A., continued to act as Director of Archæology throughout the year under report. The post of Gazetted Assistant to the Director and one of the posts of Technical Assistants were not yet filled up.

The conservation of monuments of National Importance in the Mysore State which was hitherto being looked after by the Government of Mysore on an ‘Agency’ basis was taken under the direct control of the Department of Archæology, Government of India, with effect from 1st June 1953. Arrangements have been made to transfer the charge of the National Monuments in the Mysore State to the Superintendent, Department of Archæology, Southern Circle, Madras.

2. *Conservation of Ancient Monuments*.—Sri A. Ghosh, M.A., Director-General of Archæology in India, paid a visit to the State during the end of June 1953 for the inspection of the monuments of National Importance situated in Bangalore, Śrīrangapaṭṇa, Sōmanāthapur, Śraṇabelgoḷa, Bēlūr and Halebid. While at Mysore, the Director-General also paid a visit to the Office of the Director of Archæology in Mysore.

The Director of Archæology, Mysore, and his Assistants inspected some of the important protected monuments in the State mainly with a view to examine the conservation needs of those monuments. One of the important measures relating to the conservation of monuments undertaken during this year was the installation of electric lights to the Kēśava temple at Sōmanāthapur. This monument with its exquisitely carved ceilings can be satisfactorily studied only with the help of interior lighting. The electric flood-lighting arrangements recently effected fulfill this need. The fortress and temples on the hill at Chitaldrug were jointly inspected by the Director of Archæology, Mysore, Deputy Commissioner, Chitaldrug District, and the Executive Engineer, Chitaldrug Division, with a view to concert measures for the preservation of the same. Other monuments, like the Īśvara temple at

Anekonda, Dāvāngere Taluk, Lakshminarasimha temple at Vighṇasante, Tiptūr Taluk, Chennakēśava and Kālēśvara temples at Araḷaguppe, Fort and temples at Māgaḍi, Rāmēśvara temple at Rāmanāthapur, Rāma temple at Kūḍalūr, Apramēya temple at Maḷūr, etc., were also inspected. At Māgaḍi, the tower over the western 'Mahādvāra' of the Ranganāthasvāmi temple which had collapsed some years back is being reconstructed at a cost of Rs. 45,000, the necessary funds having been provided by the Muzrai Department and the devotees of the shrine. The work in progress is under the control of the Public Works Department and the Officers of this Department have also been offering necessary suggestions from the point of view of archaeological conservation. The ancient monuments at Śāntigrāma, Hāssan Taluk, were inspected in connection with the proposal to instal electric lights in the Kēśava and Yogānarasimha temples. At present there are five monuments in this village of which the two that are now proposed to be illuminated by means of electric lights have been protected and included in the State list. A detailed conservation note has been drawn up for the preservation of all these monuments. Sri Śāntinātha Basti at Jinanāthapura (Channarāyapaṭṇa Taluk) is another protected monument of the State list, inspected recently. On behalf of the 'Bhāratavarshīya Digambar Jain Tirthakshetra Committee', some repairs were being effected to this monument by a devotee without the knowledge of this Department. As the prior concurrence of this Department is necessary in connection with the execution of repairs to ancient monuments, the concerned party has been asked not to proceed with the work without the approval of the concerned Departments of Government. A note on the conservation needs of this monument has also been drawn up and forwarded to the authorities of the Muzrai and Public Works Departments for taking further necessary action in the matter.

3. *Exploration.*—Near Tōṭāgere in the Nelamangala Taluk was discovered a small temple dedicated to Śiva. The god enshrined in this temple is locally known as Arjunēśvara. Though the temple is not architecturally important, it is an old monument which appears to date back to Circa 9th century A.D. Images of the Śiva Panchāyatana group kept in the temple, though small in size, bear all the early characteristics. There are also two inscriptions belonging to the Ganga king Sripurusha (C. 750 A.D.) in front of the temple.

An important discovery of the year was a hoard of five ancient metallic images in the Kūḍalūr village, Channapaṭṇa Taluk. The images were found by the villagers in a well in front of the ancient temple of Maṅgaḷēśvara. Of the images, those of Nāṭarāja and Sukhāsanamūṛthi are good, though the same cannot be said of the other three images which are all of the consort of Śiva.

Kūḍalūr is a village situated on the left bank of the Kanva river at a distance of about five miles from Channapaṭṇa which is the headquarters of a taluk of the

same name in the Bangalore District. As far as we could gather from inscriptions this village appears to have been a prosperous agrahāra during the Ganga, Chōla, and Hoysala days as were the other places in its vicinity, *i.e.*, Maḷūr, Maḷūrpaṭṇa, Honganūr, etc. Kūḍalūr appears to have been established as an agrahāra town during the days of the great Chōla king Rāja Rāja. As usual, the Śrī Rāma temple was in the centre and the Maṅgaḷēśvara temple in the north-east corner of the agrahāra which was called as Rāja Rāja Chaturvēdimangala during that period. The place was included in Kiḷalai-nāḍu of Rājendra Chōla-vaḷa-nāḍu in Muḍigonḍa-Śōḷamaṇḍalam. An overground survey of this area which was conducted during the year has revealed the existence of several ruined temples, sculptures, inscriptions, ancient brick foundations and high mounds full of red-ware and black-ware pots, sherds, sometimes with incised ornamentation. A systematic excavation of this area is sure to lay bare the relics of the Ganga, Chōla, Hoysala and earlier phases of culture that flourished there.

4. *Epigraphy*.—The Government Epigraphist for India, Ootacamund, recently paid a visit to the State in connection with the examination and study of some of the early inscriptions in the State. He examined a number of ancient inscriptions at Śravanabelgoḷa, the famous pillar inscriptions of the Śatavāhana and Kadamba rulers at Maḷavalli (Shikārpur Taluk) and the early Kadamba inscription at Taḍagaṇi (Shikārpur Taluk). The Epigraphist of the Department of Archaeology, Mysore, accompanied the Government Epigraphist for India during this tour. Epigraphical tours were also undertaken by the Epigraphist of the Department in parts of Chitaldrug during the latter half of May 1953. About twenty-five new inscriptions were collected. These epigraphs range in date between the 7th century A.D. and the 17th century A.D. The earliest of these records is a copper plate grant of the early Chālukya prince Abhinavāditya Satyāśraya, which is important in so far as it fills up a short gap in the history of the early Chālukyas. Another stone pillar inscription at Muchchanūr (Chitaldrug District) which belongs to about the 10th century A.D., reveals the name of a Ganga prince "Mayindammarasa". Another record mentions an "Irugamayya" who might be the same as the Niḍugal Chōla ruler Irugammayya of about the 11th century A.D.

5. *Numismatics*.—A treasure trove consisting of twelve gold coins was discovered at Chikmaḷūr village in the Channapatna Taluk while excavating the foundation trench of a house. These coins were examined and found to be the issues of the early rulers of Vijayanagar. Another treasure trove discovered at Jakkēnahalli village in the Channarayana Taluk consisting of more than seven hundred copper coins was also examined. Many of the coins in this hoard appear to be those struck under the Mysore rulers Hyder Ali and Tipu Sultan.

6. *Museum*.—The collection of specimens in the Local Antiquities Museum, Chitaldrug, was augmented by the acquisition of some interesting items consisting chiefly of about thirty lead coins belonging to the Śātavāhana period. The museum was visited by a number of distinguished persons who have recorded their appreciation of the value of the institution as a centre of educational and cultural activity.

7. *Exhibitions and Conferences*.—One of the important features of the Diamond Jubilee celebrations of the University History Association held in Mysore during March 1953, was the exhibition of Art and Archaeology. As requested by the authorities of the Diamond Jubilee Committee, the Department of Archaeology undertook the responsibility for the organisation of this exhibition. The exhibition attracted a good number of visitors. The Department also participated in the exhibition organised by the Cattle Show Committee, Hassan.

The Director was deputed by Government to represent the Department as a delegate at the 17th Session of the All India Oriental Conference held at Ahmedabad during October 1953.

8. *Library*.—About 76 new books and periodicals were acquired by the Department for purposes of reference and study.

9. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 27,079-10-8 and Rs. 27,079-10-8 respectively during the year. A sum of Rs. 815-4-0 was realised by the sale of the departmental publications and photographs.

1954-55

1. *Personnel*.—The Professor of Indology was appointed *Ex-officio* Director of Archaeology by virtue of G. O. No. E. 6104/Archy. 1-54-1 dated 17th August 1954. Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, took charge of the Department on the 27th January 1955 and Sri K. Narayana Iyengar, who was acting in the place, was reverted as Acting Assistant to the Director of Archaeology. By virtue of G.O. No.E. 19593-5/Archy. 1-54-3 dated 21-3-1955, Dr. M. Seshadri, M.A., Ph.D. (Lond.), was appointed Assistant Director of Archaeology (Part-time) on an allowance of Rs. 100 p.m. in addition to his own work in the University. Sri K. Narayana Iyengar, Acting Assistant to the Director, went on furlough on average salary from the 29th January 1955 and continued to be on leave till the end of the year. During his absence on leave Sri M. Hanumantha Rao, M.A., was placed in-charge of the duties of the Assistant to the Director.

2. *Conservation of Ancient Monuments*.—Tours of inspection were undertaken by the Director and his Assistants throughout the State in connection with the

formulation of proposals for the conservation of the protected monuments of the State list. The work of reconstruction of the mahādvara tower of the Śrī Ranganāthasvāmi temple at Māgaḍi made considerable progress. Some of the important citizens of Sāligrāma and Chikhanasōge have formed a Committee with the object of making arrangements for the renovation of the Ādinātha Basti at Chikhanasōge, a monument which dates back to the 11th Century A.D. A detailed note for the conservation of this monument has been prepared and forwarded to the concerned authorities for further action. The proposed urgent repairs to the Śrī Mādhavarāya-svāmi temple, Beļūr, Śrī Kēśava temple, Ambuḡa, and Śrī Venkaṭaramaṇasvāmi temple, Bangalore City, have been completed. Of the other monuments inspected, mention may be made of the Kēśava and Sōmēśvara temple at Hāranahallī, Kēśava temple at Kaidāla, Jain Basti at Niṭṭūr, Viragals at Hireguṇḍugal, Śāntinātha Basti at Jinanāthapura, Gaḷagēśvara temple at Heggere, Bhaktavatsala and Janārdana temples at Beļagoḷa, Lakshminarasimhasvāmi temple at Hojenarasipur and the Brahmēśvara temple at Kikkēri. The Bhaktavatsala shrine at Beļagoḷa, Śrīrangapaṭṇa Taluk, is the only monument of its kind in the State being circular in plan. Since it is in a highly dilapidated condition, it is necessary to arrange for its preservation. The question of the electrification of the famous temple of Śrī Virūpāksha at Hampi has been taken up for consideration. As a first step towards the preservation of the mural paintings found in the State, photographic records were made of the best preserved portions of the ceiling paintings in the Śrī Narasimhasvāmi temple at Sībi and Tērumallēśvara temple at Hiriyūr.

3. *Exploration*.—A thorough examination of the ancient site at Kūḍalūr, Channapaṭṇa Taluk, was conducted during the year. As the occurrence of a treasure trove consisting of a number of 'Virarāyi' fanams was reported from Baluvanērlu village, Tiptur Taluk, the find-spot and its immediate neighbourhood were investigated. A number of viragals belonging to the Hoysala and earlier periods were noticed in this area. The Kēḍārēśvara temple discovered at this place is enclosed by a modern mud-wall all round. This monument constructed during the Hoysala period has a garbhagriha, sukhānāsi and navaraṅga. All the nine ceilings of the navaraṅga and that of the sukhānāsi are well carved. A detailed survey of the ancient site and the monuments at Nirgunda in the Hosadurga Taluk was also made. Nirgunda is an ancient place mentioned in inscriptions of the Hoysala and earlier periods and appears to have been the headquarters of a district during those days. The Siddhēśvara temple situated near the tank is the earliest of the monuments at the place mentioned in the inscriptions of the Hoysala period found there. The main cell of the temple enshrines the Siddhēśvara linga and the other two cells have mutilated images of Viṣṇu (Kēśava) and Vēṇugōpāla. The different portions of the interior including the pillars of the navaraṅga are finely

carved. The sukhānāsi doorway is flanked by perforated screens consisting of graceful scroll work in the convolutions of which are to be seen figures of musicians and dancers in various attitudes. Over the lintel of the sukhānāsi is found a row of well carved figures with Tāṇḍavēśvara in the centre of the group in which are to be found Gaṇēśa, Kumārāśvāmi, Viṣṇu and Brahma. On the middle outer wall of the main cell dedicated to Siddhēśvara are carved the images of Viṣṇu, Tāṇḍavēśvara and Brahma. This Hoysaḷa monument is an important discovery of the period under report.

4. *Epigraphy*.—The Government Epigraphist for India, Ootacamund, paid a visit to the State for the inspection of the famous inscriptions of Aśoka at Brahmagiri and Siddāpura in the Molakālmuru Taluk and the Kadamba inscription of Mayūrasarman at Chandravaḷḷi near Chitaldrug. The Director accompanied the Government Epigraphist to Chitaldrug where a joint examination of the Kadamba inscription was made and proposals were formulated for the preservation of the same. Some inscriptions of the sixteenth and seventeenth centuries A.D. were discovered at Sibi. The Honorary Curator, Museum of Antiquities, Chitaldrug, forwarded a set of copper plate records of the Vijayanagar dynasty for study. On a close examination, these plates were found to be spurious.

5. *Museums and Exhibitions*.—The collection of exhibits at the museum of Antiquities, Chitaldrug, was considerably augmented and the institution is attracting a good number of visitors. A large number of ancient coins mostly of the Śatavāhana period were recently acquired. The discovery of a square punch marked coin made of silver which is stated to have been picked up on the surface of the ancient site of Chandravaḷḷi, is highly interesting from the point of view of the history of the area. The Museum of Antiquities at Chitaldrug is at present housed in the two rooms of the Rangayyanabāgilu, the eastern gateway of the Chitaldrug Fort. With the growing collection of the specimens in the Museum, the urgent necessity for the display of the same in a satisfactory manner is keenly felt. As the Rangayyanabāgilu is an important thoroughfare for vehicular and other traffic, the museum is always full of dust which spoils the photographs and other exhibits displayed there. Moreover, rain-water is percolating through the roof of this old gateway and its walls are all damp. It is necessary to secure a suitable building for accommodating this important cultural and educative institution.

The Department participated in the Exhibition organised under the auspices of the Karnāṭaka Sangha, Delhi, in connection with the Kannada Literary and Cultural Festival held at Delhi during April 1954. The photographs of some of the world famous monuments of the State like those of Bēlūr, Halebid, Sōmanāthapur, Śravanabelgoḷa, etc., lithographs and photographs of the most important inscriptions of the Mysore State and a select collection of original copper-plate records having a

bearing on the history of Mysore were displayed at this Exhibition. The exhibition was attended by a large number of visitors who evinced keen interest in the history of Karnāṭaka Culture. The President and the Vice-President of the Republic of India were pleased to pay a visit to the Exhibition. The Department also participated in the Exhibition held under the auspices of the Indian Historical Records Commission at Mysore, during January 1955.

6. *Library*.—About 44 new books and 52 periodicals were acquired by the Department for purposes of reference and study. About 123 old books and journals of the library were got bound.

7. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 23,323-1-3 and Rs. 23,323-1-3 respectively during the year. A sum of Rs. 1,677-0-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the local bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug.

1955-56

1. *Personnel*.—Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, continued to be *Ex-officio* Director of Archæology and Dr. M. Seshadri, M.A., Ph.D. (Lond.), Assistant Professor of Indology, as part-time Assistant Director of Archæology during the year. Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director was on furlough for eight months and on leave without allowances for the rest of the period. During his absence on leave Sri M. Hanumantha Rao, M.A., continued to be in-charge of the Office of the Assistant to the Director. Sri C. Kuppachari was appointed in the vacancy of Draftsman with effect from 8-6-1955 in accordance with the rules of recruitment.

2. *Conservation of Ancient Monuments*.—A number of protected monuments were inspected by the Assistants in connection with their repairs and conservation needs during the year. Detailed notes of conservation for the several protected monuments and also for the new monuments discovered, were drawn up. Among the important monuments thus inspected may be mentioned the Sri Rāmadēvaru temple at Kūḍalūr, Channapaṭṇa Taluk, Śrī Lakshminarasimha temple at Vighnasante, Tiptūr Taluk, Śrī Divyalingēśvara temple at Haradanahalli, Chāmarājjanagar Taluk and Śrī Ranganāthasvāmi temple at Māgaḍi. Since the Rāmadēvaru temple at Kūḍalūr was in a dangerous state of collapse, the estimates prepared for urgent repairs were scrutinised and returned with countersignature to the concerned authorities subject to certain observations from the archæological point

of view. At Vighnasante, where the garbhagriha tower of the beautiful Nārasimha temple had collapsed several years ago, the work of arranging the architectural members lying scattered at the spot was taken up in order to re-construct the tower in its original form from the available material. The paintings at Śrī Divyalingēśvara temple at Haradanahalli, which are early and well-worked are in a bad state of preservation. Unless early steps are taken to preserve them from further decay by making the leaky roof of the maṇḍapa water-tight, there is every danger of these beautiful paintings being lost for ever. Some of the well-preserved paintings have been photographed for record. The construction of the mahādvāra tower of the Śrī Ranganāthasvāmi temple at Māgaḍi is completed. The work has been executed mostly keeping in view the style of the original tower that stood on the mahādvāra.

Some of the new monuments discovered during the year require immediate attention in respect of conservation because of their architectural importance. Examples are the Siddhēśvara temple at Belagutti, Honnali Taluk and the Śrī Nārasimha temple at Narasīpur, Bēlūr Taluk. The Siddhēśvara temple at Belagutti which is a typically late Chālukyan monument built by the Sindas is in an advanced state of decay. Thick vegetation has grown on the monument, dislodging the architectural members of the towers and walls, and developing cracks in the roof at several places. One of the towers has collapsed completely leaving the garbhagriha open to the sky. In view of its architectural importance, the monument has to be brought under protection under Class II of the Ancient Monuments in the State List, and immediate steps must be taken to prevent further decay. The Śrī Nārasimha temple at Narasīpur on the other hand, built during the reign of the Hoysala king Nārasimha I, unfortunately has portions which are in a dilapidated condition especially the Goddess's shrine the roof of which has completely collapsed.

3. *Exploration.*—As a result of an enthusiastic and devoted search for new monuments in the State by the Director and his Assistants, fifteen monuments not hitherto noticed in the different parts of the State have been discovered. Some of them are of high architectural value, and deserve special notice. They may be briefly noted here:—

(1) Śrī Lakshminārasimha temple at Arakere, in the Arsikere Taluk, is a trikūṭāchala monument of about the 13th century A.D. built in the Hoysala style, with a row of figure sculptures on the outer wall, beautiful Vēṇugōpāla, Lakshminārasimha and Kēśava images in the three shrines (cells), and well-worked ceilings.

(2) Śrī Nārasimha temple at Narasīpura in the Bēlūr Taluk, is another monument in the Hoysala style and is of large dimensions. This monument was built during the reign of the Hoysala king Nārasimha I, and dedicated to the god Yōgānārasimha. A few of its ceilings, the doorway of the Goddess's shrine, as also the

main image of Yoganarasimha are some of the best examples of the exuberant carvings typical of Hoysala architecture and sculpture.

(3) Śrī Bhairava temple at Bhairavanagudḍa in the Belūr Taluk, is of an ordinary type with plain walls and plain, stepped pyramidal tower on the garbhagriha. But some of the figure sculptures within the temple, *viz.*, the Panchāyatana group of images in the navaraṅga containing the seated Viṣṇu image in dhyānasana pose, two Sūrya images, Kumāra on peacock, Mahishāsūramardini in the vigorous attitude of killing the demon Mahishāsura, and the main image of standing Bhairava have all been exquisitely carved in the Hoysala style.

(4) Śrī Mallinātha and Śrī Lakṣmīnārāyaṇa temples at Kyāthanahalli in the Heggadadevanakōṭe Taluk are noteworthy monuments discovered in the Mysore District. The Mallinātha temple which goes back to the early 12th century A. D. has a garbhagriha, a sukhanāsi and a navaraṅga of very small dimensions with all early characteristics: right-angled pilasters on the outer walls, stepped pyramidal tower with a stone kaṭāṣa above, and slender and short double-vase type pillars in the navaraṅga. The Lakṣmīnārāyaṇa temple which was built a generation later, on the other hand, appears to have been rebuilt at a very late period.

At Byāḍamaḷalu in the Chāmarājanagar Taluk were also discovered a few stray figure sculptures lying in a heap on a mound, among which is a rare figure of Rāvaṇa standing with all his ten heads and twenty hands, in the marching attitude. The figure is about 3 feet high and is worth preserving in a museum.

(5) The most important of the monuments discovered during the year comes from a village named Ballēśvara in the Honnāli taluk. The Ballēśvara temple which has given its name to the village is a trikūṭāchala with three garbhagrihas, three sukhanāsis and a common navaraṅga which is open in the front, and a porch. The lathe-turned and star-shaped pillars in the navaraṅga, the beautifully worked ceilings and the elaborately carved doorways are all typically Hoysala. The monument deserves to be included in the list of protected Ancient Monuments of the State under Class II.

(6) Next in importance are the two monuments discovered at Belagutti in the same taluk. One is the Siddhēśvara temple, and the other, that of Channakēśava. The Siddhēśvara temple is a trikūṭāchala with a high, stepped pyramidal tower on each garbhagriha, the steps having upward dentil mouldings at close intervals. The outer walls which are plain have a large horizontal band in the centre with a row of flowers. A beautiful Umamahēśvara group adorns a niche in the navaraṅga. The ceilings, the pillars and the beams have all been elegantly worked. Besides these, there are a number of viṛagals (hero stones) and inscriptions standing all round the monument giving the history of the Sindas who ruled those parts in the 11th and 12th centuries A.D. This monument appears to have been built in the 11th

century A.D. by the Sinda rulers. The Chennakēśava temple at the same place is also of the same type and period.

Other monuments noticed during the year are the Tīrtha-Rāmēśvara temple near Belagutti, the Siddhēśvara temple at Kammaraghaṭṭa, Honnālī Taluk, the Viśvanātha temple at Bīlījagalimōle in Maḷavallī Taluk, etc.

A good number of megaliths were discovered in several places in the State during the year. Some of the important groups were found at Narasamangala and Arakalavādi in the Chāmarājanagar taluk, Chinnasaundra and Kōṅgacahallī in the Chintāmani Taluk, Jaḍigēnahallī, and Koṇḍarājapalli near Kōlār. These megaliths were studied in detail and photographed. Arrangements will be made to include these sites along with the others already noted in the list of protected sites as per G. O. No. E. 3077-87/Archy. 10-48-4 dated 23rd May 1950.

A large map incorporating the location of all the megalithic sites so far discovered has been prepared.

The outstanding discovery, however, is a new site of early man who lived in Mysore probably 30 to 40 thousand years ago, situated near the Bāpasāundra hill range. Stone tools and implements which he used were picked up and brought to the office for study. A detailed survey of this important site will have to be made in future. A sketch map of the site has been prepared, comprising the various small stream courses where these tools are to be found in abundance, and sent to the Deputy Commissioner, Tumkur District, for making arrangements to preserve the site.

4. *Epigraphy*.—The Department has collected about thirty inscriptions during the year including four copper plate records. These inscriptions belong to the different dynasties like the Kadambas, Gaṅgas, Rāshtrakūṭas, Hoysaḷas, Vijayanagar rulers and the Nāyaks ranging in date from about 400 A.D. to about the 17th century A.D.

Among the copper plate records is a set of three plates belonging to the reign of Mrigēśavarina, the early Kadamba ruler. It comes from Kumsi in the Shimoga District. The other three sets were discovered in the village of Chikkasārangi in the Tumkur District. Two of these sets, containing five plates each, belong to the reign of the Gaṅga king Śrīpurusha who ruled parts of Mysore during the 8th century A.D. while the other which has seven plates belongs to the reign of the Rāshtrakūṭa king Gōvinda III, also of the latter half of the 8th century A.D. These records throw valuable light on the history of the Kadambas, Gaṅgas and the Rāshtrakūṭas. The above mentioned three sets have been acquired for the Office Museum. A detailed study of these records is being made.

As regards the discovery of lithic records, mention may be made of an inscribed slab which had been built into the Dōrasamudra tank bund at Halebīḍ.

It records the erection of a Mallikārjuna temple (which no longer exists) during the reign of Viraballāja II, a Hoysāḷa king, by Mahadēvaṇṇa and Būchiyaboppisetṭi, the officers under the king. Three other lithic records, discovered at Śravaṇabelgoḷa, Huliyār and Niṭṭūr respectively are of great importance in view of the fact that they help in determining the date of the monuments near which they were found, viz., the Chennanṇabasadi at Śravaṇabelgoḷa, the Siddhēśvara temple at Huliyār and the Śānthinātha Basti at Niṭṭūr.

5. *Numismatics*.—A small hoard of ten gold coins and a gold lump discovered near Thippūr in the Maddūr Taluk were sent by the Deputy Commissioner, Mandya District, for study. The coins appear to be the issues of Kaṇṭirava Narasārāja Wodeyar, the Mysore king.

6. *Publications*.—The Epigraphia Carnatica Volume XVI—Tumkur Supplement, containing the collection of inscriptions made during the years 1906 to 1922 in the Tumkur District, has been completed and printed, the advance copies of which have been submitted to Government. The printing of the Epigraphia Carnatica—Kolar Supplement has made good progress. Nearly 70 pages of the text have already been printed. Since several guide books to places of historical and architectural importance have become out of stock, the reprinting of these guide books has been taken up.

About 8 drawings and maps have been prepared and about 150 photographs have been taken.

7. *Museums*.—A few sculptures like the seated image of a Jain Tirthankara with an inscription on its pedestal and a figure of Rāvaṇa, a rare image, some bronzes such as the standing Tirthankara images and the Sōmaskanda group, Chandrasēkharamūrthi, Ardhanārīśvara, etc., and three sets of copper-plate records have been acquired for the Office Museum during the year.

8. *Exhibition*.—The Department participated in the Kannaḍa Sāhitya Sammēḷana Exhibition held at Mysore during May 1955 and at Raichūr during December 1955. A representative collection of photographs of sculptures, monuments, etc., in the Mysore State as also some original copper plate records, and estampages of lithic records bearing on the history of Karnaṭaka were displayed. The exhibition attracted a good number of visitors and won appreciation from distinguished scholars. The Department had also sent a representative collection of photographs of the Muslim monuments in the State to the Historical, Cultural, Scientific and Tibbi Exhibition held under the auspices of the Islamia Arabic College, Kurnool, during the last week of December 1955.

9. *Library*.—About 68 new books and 20 periodicals were acquired by the Department for purposes of reference and study.

10. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 27,204-15-8 and Rs. 27,204-15-8 respectively during the year. A sum of Rs. 2,111-10-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the Local Bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug.

11. *General*.—The Director and the Assistant Director participated in the Oriental Conference held at Annamalainagar during the month of December 1955. The Assistant Director read a paper on 'New Light on Megalithic Dating' in the Archaeology Section of the Conference.

The members of the staff spared no pains in getting through the work of the Department efficiently during the year.

PART II—STUDY OF ANCIENT MONUMENTS AND SITES

Anekal.

Anekal is situated about 24 miles south of Bangalore. It has a few monuments built in the Dravidian style. To the south of this town, and on the other side of the tank, lies an extensive field of about 5 acres in area with a high mound. The area is mostly under cultivation and is also being excavated for its soil as manure, since it is ashy. This is an ancient site containing large quantity of red-and-black pottery, highly polished. In addition to this type, thick pottery, probably wall pieces of urns, thick rim pieces and ornamented rim pieces of dishes occur. The site also yielded one or two sherds of the russet-coated ware with the criss-cross design in Kaolin. A few pieces of neolithic celts were also picked up on the site. All these evidences tend to show that the site is sufficiently ancient, and may, if excavated, reveal different cultures. On the site are lying some old inscribed slabs including *vīraḡa*ls belonging to the Gaṅga period, indicating that the old town probably flourished even during the 8th and 9th centuries A. D.

CHANNAKĒSAVA TEMPLE.

This temple is in the middle of the town. It is built in the Dravidian style of Architecture and has a garbhagriha, a sukhanāsi, a navaraṅga and a mukhaman-ṭapa. The latter two parts appear to have been altered greatly by modern additions. The original structure belongs to about the 14th century A.D. The garbhagriha has turreted niches on the outer walls, one on each side. One of the basement friezes, which is octagonal, is decorated with a floral band. Below the sharp eaves is a row of lions or sea-horses. On either side of the sukhanāsi, on the outer walls, there are the relievos of ornate pots from which pilasters in high relief spring up. The front portion of the building is a recent addition. The navaraṅga pillars are, on the other hand, highly interesting since they contain relievosculptures of much interest. They may be briefly noted as follows:—

SOUTH-EASTERN PILLAR: From top to bottom on the cubical mouldings are the figures of Rāma and Lakshmaṇa, a husband and wife standing with lifted hands, Hanumān, Śrī Rāma, Viṣṇu and Garuḍa, four handed Śrīnivāsa, seated Goddess with left hand on thigh and right hand holding padma, Kṛishṇa playing with Gōpi who is churning butter, Gaḡendra mōksha, Gōpi-vastrāpaharaṇa, man seated with a string of flowers in his hands and Viṣṇu standing with 14 hands (Viśvarūpa).

SOUTH-WEST PILLAR: Yamaārjunīya episode, Yōgānarasimha, Narasimha killing Hiranyakaśipu, Varāha, Matsya, Narasimha fighting with Hiranyakaśipu, Vidyādhara with human body and peacock tail, Kūrmāvatāra, Narasimha coming out from the pillar split in two, Kālinga-mardana, Lakshminarasimha and Narasimha pursuing Hiranyakaśipu.

NORTH-WEST PILLAR: A monk with his stomach hanging out and knees bent together, Vēṇugōpāla with 4 hands, Svāmi seated with folded hands, Śankha, Garuḍa, Hanumān, Kṛishṇa seated and playing with Gōpī, Kṛishṇa stealing butter, Rishi seated on hill, Kāmadhēnu, Kūrmāvatāra, a sage pointing to something, and followed by a servant.

NORTH-EAST PILLAR: Balarāma with *hala* in his hand, Janārdana, Vāmana with umbrella lifted up, Rāma and Hanumān, Vāli and Sugriva fighting, Brahma pouring water with kamaṇḍalu on the foot of the next figure Trivikrama, Venkaṭēśa, Bali, Trivikrama treading on Bali, Vāmana with umbrella.

The figures are fairly in high relief and are of good workmanship, considering that these have been worked on hard granite pillars. In the garbhagriha stands the image of Kēśava between two goddesses Śrī and Bhū with an ornamental prabhāvaḷi. Though the figure is popularly known as Kēśava it is really Janārdana.

MALLIKĀRJUNA TEMPLE.

About a few yards to the north of the Kēśava temple is the Mallikārjuna temple. It also goes back to the 14th century. Though large, it is of an ordinary type without much architecture in it. But the lamp pillar in front of it is elegant. It is about 40 feet high with cubical base and octagonal shaft, and is slightly tapering. On the four faces of the base are the following figures which are finely done:—

- (1) Śiva holding arrow, axe, bow and deer and wearing ruṇḍamāla, stands on a four-wheeled chariot drawn by horses.
 - (2) Nandi.
 - (3) Gaṇēśa
- and (4) Virabhadra standing with Dakṣha in attendance.

THIMMARĀYASVĀMI TEMPLE.

This temple, about a mile to the north of Ānekal, is mostly a plain one. It is not much of archaeological importance. But in front of this temple is another small temple of Venkaṭēśa, the image of which, it is said, has been removed to Doddaballāpur some years ago. Now there stands in it a figure of Ānjanēya. The temple appears to belong to the days of the Vijayanagar king Bukkarāya II, whose inscription in Tamil appears on the basement cornice of the temple. There is also another Tamil inscription on the basement cornice of the Thimmarayasvāmi temple.

Bannerughatta.

Bannērughaṭṭa is a small village in the Ānekal Taluk, situated at a distance of about 10 miles to the south of Bangalore City. This seems to have been a great centre of pilgrimage throughout its history, as evidenced by a number of inscriptions at the place, ranging in date from the 13th century to the 19th. The inscriptions of the Vijayanagar period refer to it as Bannūrughatta, while one of the early Tamil inscriptions call it Vanniargattam, but the origin of this name is uncertain.

CHAMPAKADHĀMASVĀMI TEMPLE.

The main interest in the village is the temple of Champakadhāma. At the foot of the hill, and on a conspicuous height in the very centre of the village, stands this imposing structure. As one drives to the village on the Bangalore-Ānekal road, the temple with its tower and the mahādvāra presents a picturesque view with the hill in the back-ground, and the main street in front, flanked by rows of houses on either side.

The temple is reached after two sufficiently high flights of steps, in the midst of which is the mahādvāra. (Plate II). The structure is in the Dravidian style of architecture, and goes back to Hoysala times. On epigraphical evidence, we know that it was built in 1257 A.D. by one Pūrvādirāya, a Tamil subordinate of the Hoysalas, (M. A. R. 1908, page 14). The original temple consists of a garbhagriha, two sukhānāsī and a navaraṅga. It is constructed on high basement consisting of several cornices which bear a number of Tamil inscriptions. (Plate III).

Within the garbhagriha is the image of Viṣṇu with his consorts, locally called Champakadhāma. (Plate IV). It is interesting to note that the name Champakadhāma is of a very late origin, occurring in an inscription of 1819 A.D. Both Hoysala and Vijayanagar inscriptions name the God as Dāmōlara. There is also a fine group of bronze images (Plate V), perhaps, of the same God, kept in the sukhānāsī. Judging from their workmanship, the processional bronzes can be, perhaps, assigned to the Vijayanagar period.

The indented mahādvāra is a lofty structure, and consists of a number of basement cornices above which rises the wall relieved by square pilasters, with kalāśa bearing round-pilasters at intervals. With these features and the occurrence of sea-horses above the inverted boat-shaped caves, the style is comparable to those of Sōmēśvara temple at Kurudumale and Svayambhūvēśvara temple at Maḍivāla. These constitute a class by themselves, and may be considered as an off-shoot of Dravidian architecture, prevailing in Eastern Mysore during the Hoysala period.

There is a Tamil inscription of the Hoysala general Singeya-Dannāyaka on the left jamb of the door-way, dated 1291 A.D.

To the right of the road, at the very entrance of the village, under a pipal tree is a row of images of persons cutting their own necks with swords (Kaḍugatti-kal).

Such images are set up to commemorate the self-sacrifice of persons at the death of their masters, and are comparable to those at Domlūr and Kāḍugōḍi.

Kudalur.

Kūḍalūr is a village about 4 miles from Channapaṭṇa on the road from Maḷūr-paṭṇa, on the left bank of the Kaṇva river. It appears to have been a prosperous agrahāra town throughout the Gaṅga, Chōḷa and Hoysaḷa periods as can be gathered from numerous inscriptions. In the inscriptions it is called Rāja-Rāja Chaturvēdimāṅḍalam after the great Chōḷa king Rāja Rāja (955-1014 A.D.). It was included in the Kīḷalaināḍu of Rājendra Chōḷa Vaḷanāḍu in Muḍigonḍa Chōḷa maṅḍalam. There stood here, at one time, a number of monuments, sculptured-pieces, images, etc. At present, however, there is only one temple fairly in tact, viz., Śrī Rāma temple. The god of this temple is referred to in early inscriptions as Sarkuṇarāmapperumāl. The temple is built in the Dravidian style of architecture and does not call for any special attention from the architectural point of view. But the main image in the garbhagṛiha and the image of Venkaṭeśa or Janārdana standing against the inner wall of the mahādvara, bear early characteristics, and are noteworthy.

MANGALĒŚVARA TEMPLE.

The Maṅgaḷēśvara temple is completely in ruins, and on the mound of the ruins is now built a small structure for housing the ancient Maṅgaḷēśvara liṅga. The basement of the original temple contained a large number of Tamil inscriptions belonging to the Chōḷa and Hoysaḷa periods respectively. But these basement cornices bearing inscriptions are now scattered here and there, and some have been built into the steps of a square pond near by. Some are buried in the temple mound.

BRONZE IMAGES : Recently during the course of digging a well for the Maṅgaḷēśvara temple, the villagers came across with a large slab only a few feet below the surface and on lifting the slab, a group of bronzes was found.

The group has five images, all in a good state of preservation. (Plate VI). Of the five images the most outstanding is the image of Naṭarāja, (Plate VII). It is about 2'-9" in height including the pedestal, and is surrounded by an oval-shaped prabha. All along this prabha are darting out three-pronged flames except the topmost one, which has five prongs. The flames are depicted as becoming more prominent as they go up. The face is broad; and the posture dignified. The image is well proportioned with broad chest, slender waist and proportionate limbs. On his head Śiva has jaṭamakūṭa with a crescent moon on the left, a hooded serpent on the right, and a kīrtimukha in front. He wears a benign smile. The lips are rather thick; and the eyes broad. On

the forehead appears the third eye. The God wears makarakuṇḍala in the right ear lobe, and patrakuṇḍala in the left one. His four hands are thus disposed: the right-lower is almost in the abhaya pose with a hooded cobra on the wrist, the right-upper holds ḍamaruga, the left-upper, five-pronged fire, and the left-lower is in the gajabhasta or lambabhasta pose which passes straight across the chest. The ornamentation is very moderate. The demon on whom he is treading is looking up in supplication with his lower lip curved round. He holds a hooded serpent in his left while the right hand is in what looks like chinmudra.

Next comes the finely seated image of Śiva as sukhāsana-mūrti, (Plate VIII), about a foot and a half high. He is seated erect on an oval-shaped bhadrapīṭha over which is spread the skin probably of a tiger. He is seated in sukhāsana with his left leg bent and resting upon the seat, and the right one hanging down. The face is round and graceful. The jaṭāmakūṭa has been beautifully shaped into a crown. The crescent, hooded serpent and the kirtimukha are all in their relative positions as on the head of the image of Natarāja. A jewelled band is wound round the bottom of makūṭa. As usual there is a makarakuṇḍala in the right ear and a patra or vṛtta kuṇḍala in the left. He holds in his back-right hand the paraśu and in the back-left hand, the mṛiga. The front-right hand is in the abhaya pose, while the front-left in the simhakarna. He wears necklaces, yagnōpavīta, udarabandha, kaṭibandha, bracelets, armlets, etc. The drapery of the god which covers up only half the thighs is well worked with floral and other designs.

The remaining three images represent female deities. Two of them are standing images, while the third one is a seated figure, (Plate IX). All are two-handed and hold a flower in their right hand. The standing figures have their left hands hanging down while the seated figure has its left hand in the simhakarna pose. (Plate X).

These are some of the rare and valuable metallic sculptures discovered in the State. The workmanship, and the delineation of the limbs of these images, take them back to about the 11th century A.D.

In front of the village, near and around the Rāma and Maṅgaḷēśvara temples are mounds abounding in ancient pottery. They are red-polished and black-polished, a few are thick rim pieces and sherds with incuse ornamentation. It is possible that a small excavation on the spot may reveal the existence of cultures prior to the Gaṅga or Chōḷa period.

Nirgunda

Nirgunda is a small village in the Hosadurga taluk, and is about 8 miles from it. It is reached from Hosadurga on the road leading to Ajjampura through a deviation to the right, at the 7th mile. The village is now an insignificant one and must have been prosperous in the days of the Hoysalas. In the village there are three temples dedicated to Rāmēśvara, Channakēśava and Siddhēśvara.

RAMĒSVARA TEMPLE.

The Rāmēśvara temple is situated to the west of the village. It has a beautiful granite tower of the Kadamba style, (Plate XI, 1). This by its workmanship could be taken back to the Hoysaḷa period. The presence of a beautifully-worked Mahiṣāsuramardini and a broken bull which are made of chloritic schist, prove further that the date of the monument could be taken to the Hoysaḷa period. There is no inscription mentioning the date of construction of the temple.

CHANNAKĒŚAVA TEMPLE.

The Viṣṇu or Channakēśava temple is another important monument of the same period, (Plate XI, 2). The temple faces east and has many later additions. The original image of god Kēśava is now missing.

SIDDHĒŚVARA TEMPLE.

The last among the important temples is one dedicated to Śiva, consisting of a garbhagṛiha, a sukhānāsi, a navaraṅga in its front with two side-shrines of the navaraṅga and a front porch attached to it, (Plate XII). It faces east and is built of the usual chloritic schist, being raised on seven basement cornices, characteristic of the Hoysaḷa style. The cornices are quite plain. The walls are also plain and are relieved by square pilasters. The plan is squarish with a number of indentations. The walls have on them two courses of eaves with bud-like ornamentation. The brick and mortar tower over the main garbhagṛiha is probably a later addition. The bricks of the tower have been dislodged with the result that rain water percolates into it. The walls are quite out of plumb and the other wall of the northern face as well as the southern portion of the eastern wall of the navaraṅga have fallen down.

The front porch of the temple is reached by a flight of steps on either side of which are the roughly-worked elephant railings. It is attached to the navaraṅga and has two sixteen-fluted pillars with octagonal and square base respectively. The navaraṅga is raised on four lathe-turned and well-polished pillars and pond-shaped pilasters. The doorways of the navaraṅga, the two side-shrines, and the garbhagṛiha are exquisitely carved. The figures of Vēṇugōpāla and Channakēśava in the side-shrines are of very good workmanship. Both the figures deserve to be photographed. The garbhagṛiha has a well worked sōmasūtra and līṅga which is the main deity of the temple. The sukhānāsi has two finely carved jambs with perforated screens, and fine scrolls, and within each scroll a human figure is incised, (Plates XIII and XIV.)

The ceilings of the temple are as shown in the plan very well carved. They are domical with different designs. The ceiling over the Vēṇugōpāla shrine is flat and has a padma at the centre, within a square. The ceiling of the front porch is also flat having nine lotuses arranged in nine small squares. In the navaraṅga is a finely

worked Gaṇeśa. The lintel over the sukhānāsi doorway has a row of figures arranged thus:—Brahma, Gaṇeśa, Tāṇḍavēśvara, Kumārasvāmi and Channakēśava. Since the central figure over the lintel is Tāṇḍavēśvara it definitely indicates that the construction was mainly intended to instal the liṅga in the main shrine. Besides, the sukhānāsi doorway has on either side Śaiva dvārapālas. As for the side-shrines dedicated to Channakēśava and Vēṇugōpāla, they have Vaiṣṇava dvārapālas.

The temple deserves to be conserved. The roof has to be re-made after removing the heavy brick tower over the garbhagriha and the unusually thick material there, by lessening the load over the roof. The bulged-out portion of the outer wall has to be brought to plumb and the fallen portions re-set. The inter-spaces of the double wall filled up with brick-bats and mud, etc., should be cleared and packed with cement concrete.

Turuvanur

At a distance of about 14 miles to the north of Chitradurga, the village of Turuvanūr is situated. It appears to have been of importance as far back as the 8th century A. D. as evidenced by the presence of a Nolamba Pallava temple of Iśvara together with an inscription in front of it. But the structure has been reconstructed in modern times. Only the liṅga and the Nandi to its front are old. The Nandi or bull is well carved with modest ornamentation and bold delineation of its limbs, and developed hump with its graceful curve backwards. The inscription in front of the temple is unfortunately peeled off on the top so that the details concerning the local rulers and their suzerains are missing. So far as it is readable, we can gather that several gāvunḍas (their names are given) joined together in making a gift of land. The temple is locally called the Rāmaliṅga temple.

Turuvanūr is a hobli head-quarters; and is being surrounded by a stonefort wall of about the 17th century, having bastions and cavaliers at intervals, and battlements with musket-holes. The fort originally appears to have had only two gates, one on the east and the other on the west. Inside the fort area there are some minor temples. A few yards to the north of one of these temples is a hero stone or māstikal whose front face has a sculptured panel representing a warrior being followed by his wife as a mahā-sati with her right hand up-lifted. But the back of the stone has a portion of a minutely carved ceiling frieze consisting of floral and other decorations suggesting that originally it belonged to an old temple.

Towards the south of the fort area there is another temple called Turuvappa temple. The name suggests that there was once a local chief called Turuva or Turuvappa who was responsible for the present name of the village. But there is nothing architecturally important in this temple. Only small, natural stone boulders are kept in a row in the main shrine and worshipped.

arresting the percolation of rain water. The second problem here was to deal with the cracks. The cracks by themselves are insignificant but accumulation of water inside them would eventually endanger the safety of the statue.

To facilitate the study of these cracks the Department of Archaeology took several close-up photographs of which a few are illustrated on Plates I, XVI, XVII, and XVIII.

Ink rubbing of the cracks were also taken with a view to determine the actual size of each one of them. After 1953 the Committee was reconstituted by the Government of India which took over the Gomatēśvara figure as one of the 108 monuments declared to be of National Importance, in the Mysore State.

The State Committee in the year 1951 had already made a special enquiry, and had obtained the valuable advice of Lt.-Col. B. C. G. Shore, Consulting Architect, London, who had suggested the use of silica seal or Ethyle silicate for filling up the cracks, because this chemical is highly resistant to weathering and chemical attack of industrial atmosphere. After this, coating the image with a water repellent solution would prevent further decay of the affected parts from the agencies of weathering.

The Government of India have put up a lightning arrester near the image, as a measure of safety.

Narasipura.

YŌGĀNARASIMHA TEMPLE.

Near the present village of Narasipura, an adjunct of Halebidu, stands on a high mound, the temple of Narasimha facing east. Narasipura was a small town during the Hoysala period.

The temple consists of a garbhagriha, a sukhanāsi, a navaraṅga and a front porch. Another set of garbhagriha and sukhanāsi attached to the navaraṅga on the southern side is also present, though much dilapidated (Plate XIX). It is, therefore, a double-celled temple. The north-east corner of the outer face of the navaraṅga has gone out of plumb and deserves to be set in order.

The temple is standing on a set of six tiers of basement cornice (Plate XX), and the walls are all well-indentured, and relieved by pilasters. In between the pilasters of the main garbhagriha and the sukhanāsi, are carved the different forms of Vishṇu in the standing pose flanked by female chowri bearers and musicians.

The temple has many inscriptions in Tamil and Kannada. They are found on the beams of the navaraṅga, the cubical moulding of the navaraṅga pillars, and also on the beams of the front porch, and the right side wall of the navaraṅga doorway. Most of these inscriptions, refer to grants made to the Narasimha temple. The inscription on the cubical moulding of the pillar of the navaraṅga records that when Hoysala Vira-Narasimha-Dēva was ruling the kingdom of Dōrasamudra,

Manchiyakka, the mother of the great Minister Perumāle Daṇḍanayaka made certain grants in the name of God Narasimha in 1280 A.D. There is no inscription giving us directly the date of construction of this temple, but the inscription mentioned above shows that the temple must have been constructed prior to 1280 A. D.

The monument is in Hoysala style. The ceilings have been beautifully worked, particularly those in the navaraṅga. The ceiling in the main sukhānāsi with the figure of Ugra-Narasimha in the centre, has also been worked well. The entrails of Hiranyakaśipu are carved in the form of a chain, like the one on the Narasimha image of Maddūr. The central ceiling of the navaraṅga has also the figure of Narasimha with Hiranyakaśipu on his lap. Perhaps the best ceiling of the whole temple is found at that part of the navaraṅga which is fronting the sukhānāsi doorway. In the octagon-like ceiling are found the figures of Aṣṭadīkṣālakas with Viṣṇu on Garuḍa in the centre, probably depicting the Pārijātāpaharaṇa episode. The front porch also has an elegantly carved ceiling, the octagonal, and the square faces of which contain finely carved miniature figures of musicians, dancers, drummers and images of various forms of Viṣṇu. The tiny figure of Narasimha in the standing pose, facing the main garbhagṛiha is a good example.

The doorway of the southern garbhagṛiha has been beautifully worked and deserves special notice.

The main figure within the garbhagṛiha is Yōgānārasimha, about 3 feet high with a prabhāvaḷi containing a carved serpentine tōraṇa and the Daśavatāra figures. (Plate XXI).

The temple has a leaky roof. The brick tower over the garbhagṛiha is too heavy and may be dismantled. The roof of the whole temple requires to be made watertight. The southern garbhagṛiha with its beautiful doorway should be strengthened, and the opening in the wall may be filled up. The out-of-plumb portions of the navaraṅga should be brought to plumb.

Pushpagiri.

MALLIKĀRJUNA TEMPLE.

To the south of Halebidu town, and about 2½ miles from that place is a hill called Pushpagiri. A stone causeway leads up the hill into the temple of Mallikārjuna (Plate XXII, 1, 2) which faces east. It consists of a garbhagṛiha with a circumambulatory passage, a sukhānāsi in front, a navaraṅga, attached to which on the northern side is a cell. Originally this structure was a Jain temple as shown by the presence of the image of a seated Jaina Saint mutilated and transformed into a linga, on the lintel. His mukkoḍe is still present. The beautifully carved ceiling on the south-west corner of the navaraṅga has also the seated figure of a Jina with a single umbrella, surrounded by the Aṣṭadīkṣālakas. The central ceiling of the navaraṅga has the figure of Indra with the elephant by his side. This recalls the ceiling of Indra in

front of the Gomāṭa figure of Śravaṇabelgoḷa. The navaraṅga is approached by a mukhamanṭapa of twelve squares built slightly at a later date. The pillars of the mukhamanṭapa are lathe-turned, and the ceilings are all well carved. In front of the mukhamanṭapa is a Mahādvāra, raised on lathe-turned and star-shaped pillars.

Again, there is the presence of a seated image of a Jina with the mukkoḍe, on the lintel of the Mahādvāra. Attempt has been made to mutilate this figure, too. There are also seated Jina figures on the turrets of the outer walls of the Mahādvāra. (Plate XXIII).

Bhairavanagudda.

BHAIRAVA TEMPLE.

To the north of Pushpagiri is a small hill called Bhairavanagudda the top of which is reached by a flight of steps, leading to the mahādvāra of the Bhairava temple. It is a small structure with a garbhagriha, sukhānāsi and navaraṅga enclosed by a compound wall. In the navaraṅga are placed a number of fine images of Hoysala workmanship. The figures of Mādhava, (Plate XXIV). Sūrya, (Plate XXV). Shanmukha on peacock and Mahishāsura-mardini (Plate XXVI) in the sukhānāsi are noteworthy. The main deity, namely, Bhairava (Plate XXVII) in the garbhagriha, is a piece of good workmanship. Into the ceiling of the mahādvāra are embedded a number of finely sculptured and inscribed viṛgals, while within the compound are found a number of head-offering stones with the Śivapāda enclosed by serpents in the centre, alluding to a custom which was so rampant in the Hoysala times.

Varāhanātha Kallahalli.

VARĀHANĀTHA TEMPLE.

The temple of Varāhanātha is a lofty structure consisting of a simple garbhagriha and a sukhānāsi in its front with a flight of steps leading up to the temple. The walls are relieved by pilasters and are devoid of wall images. (Plate XXVIII). In the garbhagriha, a beautifully carved but colossal image of Varāha with the Earth Goddess on his left lap is seated, on a pedestal (Plate XXIX). Judging from the style of workmanship, it may be assigned to the late Hoysala period. In front of the temple lies the inscription of Viraballāla III with the usual anthropoid Gaṇḍa-bhērūṇḍa sculptured on the top panel (Plate XXX). The image is seated in sukhāsana, the right leg being placed on a lotus. It is four-handed with chakra, and śankha in the right and left back-hands respectively. The right fore-hand holds a lotus bud, while the left encircles the waist of the Goddess. The God wears a kirita, well worked, the bottom of which has a series of garland-like ornamentation. The image including the pedestal is 18'-3" while the pedestal alone is 5'. The snout of the Varāha has the tusks beautifully shown on either side. Just adjoining the ears on either side, the artist has shown the beautiful curls of the head.

The drapery is beautifully worked, and includes flower or *chakra* designs. On the lowermost portion of the pedestal there is the usual kneeling *Garuḍa* while the upper pedestal on which the image sits is relieved with the figures of lions typical of the Hoysala period. The pedestal serves as the *Sōmasūtra*, and there is no separate one of that kind.

The back of the figure is also finely worked, and the right arm of the Goddess is just caressing the back of the waist of God *Varāha*. The Goddess is two-handed, and holds in her left hand a lotus bud. The Goddess also wears flower or *chakra*-designed drapery. The *śaṅkha* and *chakra* of the deity are well-worked.

Gomaṭagiri.

Gomaṭagiri hill is situated to the right of the Mysore-Hunsur road, at a distance of two to three miles, and is about 16 miles from Mysore. The image of Gomaṭa stands on a picturesque granite outcrop (Plate XXXI). The granite here has an admixture of porphyry.

GOMATĒSVARA IMAGE.

The image stands erect on the hill and is about 16' in height (Plate XXXII). It is well made, and is out of granite. It is also like the *Gomatēśvara* of *Śravaṇabelgoḷa*, with the creepers going round the legs, thighs, and arms and showing up at the shoulders. The curls of the head are well-worked (Plate XXXIII). It has a faintly smiling face, and the eyes are gentle. The two hanging hands are just touching the hood of the serpents on either side. Like the *Gomaṭa* at *Śravaṇabelgoḷa*, the serpents are not shown coming out of the ant-hills.

The date of the image cannot be precisely fixed though it could be assigned to about the 14th century, as evidenced by its workmanship. The head, the neck, the hands, the shoulders and the back are all beautifully made.

The *Gomaṭa* figure at this place is in a good state of preservation. Thanks to the generous interest evinced by the Jains of Mysore, particularly *Sri Vardhamanaiah* and *Sri Chandraiah* who have contributed a good deal for the maintenance and safe custody of the image.

Owing to a stroke of lightning, the granite outcrop had sustained a chasm of twenty to twenty-five feet wide and when I went to see the image for the first time, I had to climb up to the top of the hill with the help of a creeper. The brick canopy over the head of the image (Plate XXXIV) has been now removed, exposing the curly head and the massive shoulders to the visitor from a mile or two.

Haradanahalli.

PAINTINGS.

The *Anileśvara* or *Divyalingēśvara* temple at *Haradanahalli* has been briefly noticed in the *M. A. R.* 1937, pp. 38-39. Though the temple hails from about the

14th century and numerous additions have been made from time to time, till about the 18th century, there is nothing of special architectural value. But at the back of the temple, there stands a row of cells enshrining some images with a long corridor in front. This portion appears to have been constructed during the late Vijayanagar period. The ceilings and the beams of the front corridor have paintings worthy of study, and are comparable to those at Lēpākshi. But unfortunately most of the paintings have peeled off since the entire corridor has been leaky. Even what remains of these paintings is worthy of study and preservation. Plate XXXV shows a painting of Gajāsūramardana on the 5th ceiling. Śiva, after killing the elephant, is dancing over its head. The whole group is vigorous and full of life. The group is encircled by a scroll design. Plate XXXVI gives another ceiling-painting depicting the Lakshmīnārāyaṇa group under a prabhāvalī (halo) in the shape of a trefoiled arch flanked by rows of parrots, and again by scroll bands. Portions of this painting have worn out.

Other ceiling paintings have seated Śiva with five faces and ten hands, the Umāmahēśvara group, Andhakāsura samhāri, a large full blown padma, Rājārjēśvari and Śiva riding Nandi with his consort. The beams have some interesting scenes from Bhāgavata, Bhārata, Śivalīlas, and also dampati figures, etc. A few of them may be noticed here. On the beams of the first ceiling are: standing Gaṇēśa, a devotee, Lakshmīnārāyaṇa, Umāmahēśvara group, Gōpi churning milk being molested by Kṛishṇa, Kṛishṇa on fours, Kṛishṇa dancing with butter in his hand, seated Gajalakshmi, Vēṇugōpāla, Arjuna shooting arrows at Śiva, etc. On the beams of the second ceiling are: Dēvas and Asuras churning the ocean, Śiva killing the demon Andhakāsura with his trīśūla and attended by musicians, the horse headed Tumburu playing on mridaṅga, Brahma with cymbals in his hands, a God with flute, and another with davanē (drum), and aṣṭadīkṣālakas and devotees worshipping liṅga. On a beam of the fifth ceiling a snake charmer is playing nāgasvara, while a cobra has opened up its hood. The scene is being witnessed with wonder by a monkey which has stood on its hind legs. Another beam has the episode of Gōpīvastrāpaharaṇa, while the next, Bēḍara Kaṇṇappa offering his eye to Śiva. A beam of the 8th ceiling has Vēṇugōpāla, and a Gōpi playing on vīṇa with Kṛishṇa listening.

Hale-Alur.

ARKĒSVARA TEMPLE.

Ālūr and its monuments have been noticed in the Annual Report of this Department for the year 1937. Among the monuments there, that of Arkēśvara happens to be the most important from the point of view of sculpture. On the cylindrical shafts and square bases of the pillars of the Nandi maṇṭapa and navaraṅga are to

be found interesting sculptures in low relief. These sculptures appear to illustrate some incidents in the life of a king, probably Rājendra Chōla. One such pillar is illustrated on Plate XXXVII.

On one of the faces of the cubical base of the pillar may be seen a group of five warriors, sailing in a boat towards a temple with a lofty gōpuram (Plate XXXVIII). This perhaps depicts the Kandalur Salai victory of Rājendra Chōla. The sea is represented by lines for waves, a sea horse and a fish. This is a rare and interesting sculpture found in the Mysore State. On either side of the doorway of the navaraṅga are panels of sculpture representing groups of musicians playing on drums, cymbals, flutes, vīṇa and a violin-like instrument. The figures are full of life and movement. Two of the panels are illustrated on Plates XXXIX and XL. Note the violin-like instrument in the hands of a seated figure on the left-hand corner of one of the panels. The flattish central ceiling of the navaraṅga is divided into 9 panels. The central panel is dedicated to Śiva, dancing. The God is eight-handed and they are thus disposed, commencing from the right-lowest, clock-wise :—svarga-hasta, damaru, trisūla, fire, serpent and lamba hasta.

A drummer is seated to the right of Śiva, and is playing on trighaṭa—three-faced drum. The pose of dance of Śiva is very much like that on the ceiling of the Kallēśvara temple at Aralaguppe though the workmanship is not so good. On the eight panels surrounding the Śiva panel, Aṣṭadikpālakas on their respective vehicles, occur, (Plate XLI).

Except for the above mentioned sculptures, the doorway of the navaraṅga, and some basement cornices, the entire temple has been unfortunately rebuilt in recent years with brick and mortar.

Near the temple of Arkēśvara, is another temple dedicated to Channakēśava. It calls for no attention architecturally but in front of it is an inscription stone which records grants for food offerings, etc., to God Channakēśava during the reign of the Hoysala king Viraballāla III. On the top of the inscription is a panel of sculpture in which may be noticed an anthropoid Gaṇḍabbhēruṇḍa and a tiger facing each other, (Plate XLII). This is a common feature in inscriptions of the Hoysala king Ballāla III. Examples come from Varāhanātha—Kallahaḷḷi, Basti—Tippūr, etc.

Byādamalalu.

Byādamalalu, a village situated at a distance of 5 miles to the south of Chāmarājanagar, is a place of sufficient antiquity. Though at present there are no monuments at the place, the sculptures and other architectural members lying scattered towards the south-east of the village indicate that there must have once stood a temple of good architecture. At present, some viragals, a figure of Brāhmī and another standing figure with long coat are found there. But the most important

and interesting sculpture is that of Rāvaṇa, (Plate XLIII). It is a figure of about 3 feet in height having 10 heads and 20 hands. In the main hands, Rāvaṇa holds a sword and a mace and he is in the marching attitude. In the other hands he holds various kinds of weapons.

In front of the village is an old viragal, (Plate XLIV) belonging to the Gāṅga period. It has a single panel at the centre depicting a fight between a hero and a horseman. There is a 9th century inscription around this panel which has been published in M. A. R. 1931, Inscription No. 49.

It is a typical Gāṅga viragal.

Narasamangala—Arakalavadi.

MEGALITHIC SITE.

Arakalavadi is a small village about 10 miles south of Chamarajanagar. About 3 furlongs from this place towards west and on either side of the cart-track leading to Narasamangala and on to Terakanāmbi, commences a long stretch of megalithic field. At places, the cart-track has actually run on the megaliths or has cut through some of them. They extend to about a mile and a half on the cart-track up to the deserted village of Narasamangala. Since the entire area has been brought under cultivation, most of them have been destroyed, though traces of their existence can still be found here and there. Even from what remains of these megaliths, different types can be noticed. The most impressive type here is that of the cairn. Large boulders encircle heaps of rubble near Arakalavāḍi. Some of them measure more than 40 feet in diameter, (Plate XLV). Even where the boulders have been removed by the villagers and stocked at the edge of their fields, some of the cairns still remain in position.

Towards Narasamangala, on either side and also on the cart-track itself, occur cists of different sizes, and some of them are disturbed. (Plate XLVI).

Gopala.

The village Gōpāla is about a mile and a half to the east of Sidlipura in the Bhadrāvati Taluk, and stands by the side of the river Bhadrā. It was once a large village, as can be seen from the ruins, the monuments, the mud fort and the moat, but now a deserted village covered over by thick forest. Traces of the fort and the moat can be noticed here and there, and at the fort entrance, there stands now a figure of Virāṇjanēya in high relief. It is a good figure but very much mutilated. The village was an agrahāra town in about the 12th century A.D. with the temple of Vēṇugōpāla in the centre and that of Ballēśvara to the north-east.

GŌPĀLAKRISHṆA TEMPLE.

The original structure belongs to the late Hoysala period, and consists of a garbhagriha, a sukanāsi and a navaraṅga. The outer walls are raised on a basement consisting of two plain cornices which have dentil mouldings at intervals. In between the two cornices are carved figures like swans, squatting lions, a figure holding serpents in both hands, purushāmṛiga, two birds fighting, etc., in low relief. The walls are plain and straight. The navaraṅga doorway has a Gajalakshmi lintel with bud hangings on either side, and the jambs have pilasters with the usual bell and other mouldings. The pillars of the navaraṅga are of the lathe-turned type but are rather stout (Plate XLVII). All the ceilings are raised on two sets of corner stones. The corner stones, as also the central slab, have in low relief full blown padmas (Lotus) of different shapes. The sukanāsi doorway is similar to that of the navaraṅga, but it has a row of turrets above the lintel. The garbhagriha doorway is plain and has dvārapāla figures on either side.

The image of Vēṇugōpāla is about 5 feet in height (Plate XLVIII). It is a slim graceful figure standing under a tāmala tree. On either side of the prabhavali are figures of saints, cows, Gōpis, etc. The image is quite intact but for the mutilation of the flute.

About a few yards to the north-east of the Gōpāla temple, occurs ruins of Ballāvara temple. On the site lie at present some figures of Nandi, Liṅga, Virabhadra, etc. The figure of Virabhadra is a small one, about 2 feet and belongs to the post-Vijayanagar period. Though disproportionate it is a good example of figure sculpture of the Naik period, reminding us of similar figures at Beṭṭadapura.

Sibi.

PAINTINGS.

A detailed description of the Narasimha temple at Sibi has been published in the Annual Report of this Department for the year 1945, pp. 50-64. The temple is important for its interesting mural paintings which cover the ceilings and beams of the mukhamaptapa and the mahādvāra. The subject of the paintings is varied, covering scenes from Daśavatāras of Viṣṇu, Śivalīla episodes, Mahābhārata and Rāmāyaṇa, Krishṇa lilas, Viśvarūpa of Viṣṇu and also some portrait figures of Tippu and some of his contemporaries, probably Lakshminarasimhaiya, Puttannaiya, Nallappa and others who are mentioned in inscription No. 98 Sira, E. C. Vol. XII, found on one of the beams of the mahādvāra. There are many paintings of marching armies with infantry, etc. Since there exist portraits of Tippu and his Muslim and Hindu contemporaries and also the inscription mentioned above, it is evident that the paintings of this temple belong to about the latter half of the 18th century A.D. The paintings are fairly well preserved, and form one of the five groups of mural paintings in the Mysore State.

Plate XLIX illustrates a scene from *Kṛishṇalīla*: Mountain *Gōvardhana*, with its forest, rocks, animals like peacocks, lizards, elephants, monkeys, serpents, tigers, boars and birds has, on its top, *Vēṇugōpāla* playing on his flute, surrounded by *Gōpis*. Surrounding this central representation are other paintings like the hunting scene, the shepherd scene, cattle grazing, the *Gōpis* chatting, etc. This forms the most beautiful ceiling painting of the *mahādvāra*.

The next, Plate L, illustrates the ceiling painting of the *nukhamanṭapa*. A number of gods and goddesses, different *līlas* of *Śiva*, etc., are depicted in different panels.

Hiregundagal.

VIRAGALS.

Hiregundagal is a village situated at about 7 miles to the north-east of Tumkur in the Tumkur taluk and at a distance of about 3 miles from Tumkur-Koratagere road. To the north-east of this village are a number of large, rough, heavy granite slabs of irregular shape in a group. These slabs are as many as twenty in number and some of them measure more than ten feet high. On these have been carved figure sculptures depicting warriors in different fighting attitudes and also inscriptions. This group of *viragals* (herostones), Plate LI, 1, happens to be highly important not only from the point of view of sculpture and epigraphy but also of history.

Many of these *viragals* have a single panel covering almost the whole surface of the slab, Plates LI, 2 and LII, 1. Some of them, however, contain two or three panels all carved in low relief. The slabs are all irregular in shape and no attempt has been made to shape them into any definite form. The warriors are shown as engaged in fierce combat, holding shields in their left hands and uplifted swords in the right. They are all tall and well built, and their hair done up above the head in a knot. Their dress consists of a simple '*viragache*'. Many have a necklace and often a dagger tucked up to the waist. Some of the warriors are armed with bow and arrows. In two or three of them, they are seen fighting against each other on horse-back or elephant-back. Where there are three panels, the bottom panel depicts the battle scene. The middle panel shows the hero being carried off by *apsaras*, one on each side, flying in the air. In the top panel the hero is shown at ease on a cushion seat in the *Virasvarga* attended on either side by celestial, *chamara*-bearing, damsels. (Plate LII, 2). These figure carvings resemble those on the *viragals* at Bēgūr, Bangalore taluk (E.C. Vol. III in 91), Neralige, Arsikere taluk (M.A.R. 1911, page 38) and Ellambalase, Kaḍur taluk (M.A.R. 1944, inscription No. 6). The inscriptions are usually found on the top of the single-panelled stones and on the bands in between the two panels or at the sides where there are two or more panels. The characters are large and deep but as the stones have not been properly dressed and have stood there

for over 1,100 years, being exposed to sun and rain, some of the letters are quite worn out. The records have been published in E.C. Vol. XVI, Tumkur, Nos. 86 to 106. They record several battles fought between the Gaṅgas and the Rāshṭrakūṭas at various places like Kāgiṃogeṃyūr, Bāgeṃyūr, Inchanur, Maṇḍalibiriya, Kopulavūr, etc., during the reigns of the Gaṅga kings Śrīpuruṣa and Śivamāra respectively, in the latter half of the 8th century A.D. So, the figure-carvings are assignable to the same date.

Aralaguppe.

KALLĒSVARA TEMPLE.

The monuments at Aralaguppe have been noticed in M.A.I. 1935, pp. 3-12. Of these monuments, the one dedicated to Kallēśvara is the oldest, and the sculptures that remain there at present are the finest. Though there is no epigraphical evidence for the date of the temple, the typological evidence and sculptural details unmistakably take it back to about the 9th century, if not earlier. The entire structure looks so modern at present, since the walls and the tower have all been reconstructed with brick and mortar. But as one enters the temple, the beautiful sculptures of the navaraṅga ceiling, Plate LIII, borne by slender pillars delights him. The ceiling is flattish and has 9 panels. They contain figure sculptures of magnificent workmanship. The central panel has Śiva dancing. The pose is so enchanting that one can see the vigorous movement of the limbs to the tunes of the flute, triṅgaṭa and cymbals that are being played by those around him. The figure is almost in round, and the serene face is full of expression. There is hardly anything worth comparing in figure sculpture with it in the entire Mysore State and South India. Śiva is four-handed: the front left hand in lamba-hasta and the front right in simhakarṇa, while the two hind-hands hold triśūlas. He is moderately ornamented. The jaṭā-makūṭa has two tiaras of beaded ornamentation; the two ears have makara and nāga-kunḍala respectively. Besides, the figure wears necklace, armlets, beaded-bangles, waist-band, upavīta, jingles and toe-rings. The three musicians wear similar ornaments and instead of jaṭāmakūṭa they wear kirīṭa. On the four corners of the panel of Dancing Śiva are found four-flying Gandharvas holding garlands in their hands. (Plate LIV). The other 8 panels have aṣṭadikpālakas with consorts, riding on their respective vehicles (vāhanas). Each one of these eight panels is superbly executed. The Indra panel has in the background the representation of clouds, while in that of Īśāna, musicians with accompaniments are flying around. The sculptor has taken great care to carve even the minor details, befitting the entire ceiling.

The pillars carrying this ceiling are slender and are of double-vase type. The navaraṅga doorway is another elegantly sculptured piece belonging to the original temple. It is of fine workmanship, with its jambs of seated yakshas and Śaiva dvārapālas above whom rise vertical bands of creeper-scrolls and rope ornamentation.

Each convolution of creepers has a figure of a yaksha or yakshi in different poses, the male and female figures alternating. At the centre of each jamb rises a pilaster having an octagonal moulding shaft with an octagonal band in the middle. Above this octagonal moulding is a standing female figure. The lintel has seated Gajalakshmi flanked by two elephants pouring water on her head executed with dignity and grace. This group is similar to that on the Akhaṇḍadvāra or Akhaṇḍabāgilu at Śravanabelgola.

Above the lintel and below, there is a row of seated dwarfish figures of yakshas. The eaves-shaped canopy has ornate creeper medallion at the centre and two horse-shoe arches on either side.

On the walls of the navaraṅga on either side occur two pierced stone windows with creeper and scroll design, having men riding on lions in the convolutions.

Halebid.

STRAY SCULPTURES.

Halebid was the capital of the Hoysala rulers, who were great lovers of art, for over 300 years. Not only the rulers, but also their subordinates, ministers and governors built a number of temples and bastis in the capital city. But most of them have now gone to ruins; and only a few like the Hoysaleswara, Kēdārēswara, the group of Jain bastis, the Virabhadra and Ranganātha temples are now standing intact. Tradition has it that there were, once, more than 100 Jain bastis and also other temples at the place. For those who go round the old city of Dōrasamudra, *i.e.*, Halebid, this seems to be a fact, because everywhere one can see the sculptured pieces, architectural members and other slabs belonging to numerous temples strewn all over. The tank bund is buttressed with thousands of such pieces. Several mounds enclose ruins of temples.

Many of these sculptures are excellently worked. Some of them have been collected and kept in the premises of the Hoysaleswara temple. They include wall sculptures, basement friezes, ceiling pieces, etc. Some of the most important pieces of sculpture have been illustrated here.

1. Mahishasuramardini (Plate I.V): A standing figure in tribhāṅgi under a creeper canopy. The goddess is treading on the buffalo, while piercing a demon with a khadga. She is eight-handed but some are broken. Yet it is one of the finely executed figure sculptures in the place.

2. (a) Basement friezes depicting scenes from the Rāmāyaṇa (Plate LVI, 1): One of the pieces depicts Rāma handing over Chūḍāmaṇi to Ānjanēya. Lakshmaṇa with his bow and arrows is standing behind Rāma while the other monkeys are standing around with folded hands.

(b) Another piece represents Rāvaṇa performing sacrifice before leaving for the battle field (Plate LVI, 2). He is offering his own heads one after another to Agni but the monkeys are molesting him. An inscriptional label below mentions that Rāvaṇa is performing hōma.

(c) The next sculpture refers to the fight between Rāvaṇa and other monkeys (Plate LVII, 1).

(d) This frieze also depicts a scene from the Rāmāyaṇa. Here, Hanumān is seen captured by Indrajit. (Plate LVIII, 1).

3. Frieze of Dancers and Musicians found in the compound of the Hoysaḷēśvara Temple: This stray frieze belonged, obviously, to some Hoysaḷa temple, now no more at Halebid. The figures are not more than 7"—8" high, but have been executed with a sense of realism. Interesting is the pose of each one of the figures in the group. The first figure from left is playing on a type of stringed instrument, since gone out of use. The second and the fifth are having a kind of drum probably *Maddale*, which they have tied to their waist (not seen in the frieze). The fourth figure is playing on the *davane*, a kind of drum. The last figure is holding cymbals.

The dancing figure must be particularly noticed. He wears on the lower part of his knees four rows of jingles.

The head dress of all these figures is rather curious. Their hair is also done into a big knot at the back of their head. Their poses as well as their gestures are finely shown. The whole panel depicts probably an episode from Yakshagāṇa. (Plate LVIII, 2).

Just in front of the Hoysaḷēśvara temple, within the tank yard, is a fine sculpture of Nandi (bull). Though it is not as big as the other two bulls in the front maṇṭapas of the Hoysaḷēśvara temple, it is a good piece. It is richly bejewelled, and deserves to be preserved in a museum. (Plate LVII, 2).

At the request of the Indian Museum, Calcutta, a few Hoysaḷa sculptures were sent to that museum for display. These sculptures were collected from Halebid, mostly near the Nagarēśvara mound, and consist of the wall images of Sūrya, Vēṅgōpāla, Lakshmi and attendant. Three of them have been illustrated here. One is the lady cymbalist (Plate LIX). The second is of dancing Śiva. His four hands are disposed thus: right lower, abhaya; right upper, triśūla (broken); left upper, ḍamaru; and left lower, varada (Plate LX, 1). The third is a standing figure (of God?) with four hands. In his front two hands, he is playing on drum (Plate LX, 2). All these figures are typically Hoysaḷa in workmanship with exuberance of carving and minute ornamentation.

Srirāmapura.

The village of Śrīrāmapura is situated at a distance of about 15 miles south of Hosadurga. The ancient name of the place until recent times was Būḍihālu. The place appears to have been important since the time of the Hoysala king Vishṇuvardhana whose inscription, as also that of his son Narasimha, are found among its early records.

The fort at the place appears to belong to the late Vijayanagar period. After the fall of that power, the Tarikere Chiefs seized the place, but it was taken from them by the Sultan of Bijapur and subsequently became a district of the province of Sira under the Mughals. Later on it changed hands among the Pallegars of Chitradurga, the Mahrattas and the Mysore rulers.

It is a small circular fort, the major portion of which is in ruins. Outside the fort is a wide, and deep moat. There are two Ānjanēya temples, one towards west and the other to the east, probably indicating the two gateways of the fort.

Commencing from the Ānjanēya temple to the west, the following are the monuments we come across inside the fort area. The Ānjanēya figure near the western portion of the fort is housed in a modern structure. It is a large figure, about 8 feet high, carved in bold relief. It appears to belong to the Nāyak period. The figure of Aḷwar (Plate LXI, 1) now placed in the Ānjanēya shrine is said to have been brought from the Gōpālakṛishṇa temple situated nearby.

The Vēṇugōpāla figure of the Gōpālakṛishṇa temple, is now installed in a maṇṭap by the road side. It is about 3½ feet in height with prabhāvaḷi and belongs to about the 17th century. It is a good example of the Nāyak school of sculpture (Plate LXI, 2).

Behind a bastion which is still intact and on the bank of a fine pond, is a small Masjid of late date. The square pond of Nāyak period has steps on the four sides and a stone maṇṭapa in the centre. The pond is in ruins and its water dried up.

A fine open maṇṭapa (Plate LXII) of some temple which is said to be that of Lakshmikānta is now standing at a distance of about 30 yards to the east of the pond. Only the maṇṭapa with its western wall having well worked large niches on either side of the doorway is now left of the original temple. The structure is of granite. It has ornate pillars with rearing Yālis, lions standing on their hind legs on elephants, small projecting pillars, etc., resembling the pillars of Hajārārāmasvāmi temple at Hampi, Vidyāsankara temple at Śringēri, etc. The cubical mouldings of the pillars have relief figures of various forms of Vishṇu and other Gods. But most of them have been purposely chiselled off. Among those that have escaped vandalism may be noticed, the figures of Bali and Vāmana in a group, Trivikrama whose raised foot is being worshipped by Brahma, Ānjanēya escaping from the mouth of a crocodile, Rāma shooting an arrow, etc. The central four pillars are large and have four rearing lions for brackets. One of these pillars has on its cubical base, a small inscription

mentioning the name of Doḍḍarasa, whose figure had been carved in high relief, but now chiselled off. The maṇṭap has heavy 'S' shaped eaves. From the style of workmanship and also from the inscription on the pillar, the temple might be assigned to about the 17th century A.D.

Further to the east, are now standing a group of temples. Among them, are two small shrines side by side which have cylindrical pillars. Both of them are low-roofed structures and may probably belong to the late Chālukyan period.

Behind these two temples and very close to them is a large Virabhadra temple built of granite whose stone tower rises like a stepped-pyramid. The plain outer walls of this temple have a right-angled middle cornice. The temple consists of a Garbhagriha, a sukhanāsi, a navaraṅga and a porch of three ankaṅas originally, and at a later period, the kaisāle maṇṭapa on either side of the porch and the mahādvāra in front of the open yard appears to have been added. The pillars of the kaisāle are plain consisting of cubical and eight-sided mouldings. But the pillars of the porch are more ornate. They have on their cubical mouldings, relievo figures of squatting lions, Gaṇapati, Gajāsuramardana, Shaṇmukha, Liṅga, Virabhadra, Ugranarasimha, etc. The ceilings of the temple are plain, except the central one of the navaraṅga and also that of the porch which have been raised on two sets of corner-stones with a well carved padma in the centre. The figure of Virabhadra in the Garbhagriha is about 6 feet in height, and well carved and may belong to the 17th century.

Maralahalli.

ANCIENT SITE.

This site on the left bank of the Cauveri lies at a distance of about a mile south of Hullamballi, in the Maḷavalli Taluk. Near it was, once, the village of Maralahalli, deserted now due to the disastrous floods of the river. The river has also destroyed most of the ancient site.

Pieces of pottery are strewn over the sandy bank, but most of them are bereft of their colour and polish, owing to lime action and constant rubbing against sand and pebbles of the current. Among them, were collected a few pieces of red-and-black ware, and also some sherds of grey and rough burnished wares. No neoliths were found.

Belakavadi.

ANCIENT SITE.

At a distance of about a furlong to the south of the village of Belakavāḍi, in the Maḷavalli Taluk, occurs an ancient site. It stretches on the left bank of the Cauvery, on both sides of the village ghat, to a distance of about a furlong, and is about a hundred yards wide.

The pottery found here, is mostly of the usual megalithic type, the polished red ware, black ware, and red-and-black. Some of them have graffiti on them. Sherds of rough red ware also occurred, but burnished and russet-coated wares were very rare. A single sherd of the so called Russet-Coated Ware was picked up. It is rather rough and does not present the smooth, oily polish usually found associated with this particular ware. Secondly, the red wash or polish has worn out, and the under surface is exposed here and there on the sherd. There is the usual Kaolin decoration, which has also worn out here and there on the surface of the sherd. Originally this decoration constituted a cross in double lines. This Kaolin cross-design surmounts the incised ornamentation found on the sherd. If it should be regarded as the usual Russet-coated ware, then it forms a variety by itself. In spite of the abundance of megalithic pottery, no stone-circles were found anywhere nearby. While the river is cutting away part of the site year by year, the cultivators have converted much of it into rice-fields, having removed the mound of habitational deposits to a depth of about four feet. At the eastern end of the site, however, in a cutting of the bank, was a disturbed pit with animal bones and large pieces of thick, rough pottery possibly of an urn-burial. But all evidences have been lost.

Chakkur.

MEGALITHIC SITE.

Chakkūr is a small village situated about 4 miles to the south-east of the town of Heggaḍadēvanakōṭe, in the Heggaḍadēvanakōṭe Taluk, on the right bank of the Kapilā river. About 3 furlongs to the west of the village, and just on the bank of the river runs a rocky ridge for about a furlong. On this ridge are found a number of megaliths, of the cairn type. Many of them have double stone-circles with large capstones at the centre. In most cases, the rubble has been removed, and even the boulders of the circles, disturbed. The capstones are rough, unsized, natural boulders which are sometimes as thick as 24". About twenty circles are clearly intact. The villagers have removed the granite boulders, and stocked them at the edge of the fields which they are cultivating, leaving the huge capstones *in situ*.

The large megaliths have diameters ranging from 20 to 50 feet. No cist was met with. It is very likely that the cairns contain pits. This, however, can only be confirmed by digging.

Periyapatna.

Periyāpatna is a small town on the Mysore-Mercara road, about 40 miles west of Mysore City. Its ancient name was Singapaṭṭana, and was, once, an important town in the territory of the Changālvās of Nanjarāyapaṭṭana in Coorg.

ANCIENT SITE.

To the west of the town lies the remnants of a fort, square in plan, and surrounded by a ditch. The stone facings of the walls have gone, and only the mud core remains. Only at the eastern side of the fort a big stone gate way (Plate LXIII) about 20 feet high is still standing. This stone fort which appears to have been erected in 1578 A.D. by Kulōttunga Changāḷva Piriyaṛājadēva, was flourishing till the end of 18th century, when Tipu rendered it useless to the enemy on the approach of General Abercromby's army.

ŚIVA TEMPLE.

On the north-west, inside the fort, is a temple of Śiva (Plate LXIV). It has a garbhagriha, a sukhanāsi with two small side-shrines, a navaraṅga and a front porch. The monument enshrines a small liṅga and the figure of Pārvati is probably of the Pallegār period.

The four pillars inside the navaraṅga are remarkable and are all alike with exuberant carving (Plate LXV). They are octagonal in shape, having cubical bases and circular mouldings below the capital. The cubical surface of the bases are carved with relievō sculptures of padmas, conventionalised swans, and dancing female figures. One of them depicts kōlāṭam by two women.

There are some fine sculptures in high relief, built into the outer wall of the temple. They are all Śaiva in character, and probably belong to some other temple at the place. Commencing from the east wall, they are as follows:

EAST WALL:

To the right of the doorway :— *Upper Row.*

1. Śiva dancing, trampling Mūyalaka. In his four hands, he holds fire and ḍamaru in the left upper and lower, and mṛiga in the right upper. The right lower hand, though in the Gajahasta pose, rests on a trident which is piercing the chest of Mūyalaka.

2. Dancing figure of a man.

3. Nandi playing on a drum.

4. *Lower Row.*—Bhairava with four hands and ruṇḍamāla, holds in the upper and lower right hands respectively, a trident and ḍamaru, and bowl and skull in the other two. The skull is being licked by a dog. To his right stands a dwarf with a bowl on his head.

5. Two women standing.

To the Left of the doorway :— *Upper Row :*

6. Dancing Śiva eight-handed and flanked by two musicians, and one of them is playing on small cymbals. Śiva holds respectively from top to bottom, trident, sword and arrow in the right, Ḍamaru, bow and a circular shield in the left hands. His lowest left hand raised up to the brow depicts a dancing pose.

7. A person, wearing a heavy turban of the Mahratta type. He has his left hand raised up, and holds a Danda (parasu?) in the right.

Lower Row.—

8. Figure of Nandi and a sage. Nandi has a club in his left hand and a lotus in the right.

NORTH WALL : Upper Slab.

9. Siva, as Gajāsūramardana.

10. Nandi, flanked by two attendants. Nandi is playing on the drum. The figure on the right has small cymbals, and that on the left, a club and is also dancing.

Lower Slab.—

11. The lower slab has two panels. The lower one has the figures of four rishis seated in a row, the upper depicts a sacrifice. In another panel, on the same slab occurs the figure of standing Siva, on a tiger. The tiger is skinned off, its legs dangling and Siva's two lower most hands are holding the skin. It is a rare and unique piece.

SOUTH WALL :

Kāmadhēnu milking on a linga.

12. In front of the temple, is a wellcarved figure of Virabhadra about 5 feet high, having the usual attributes. Unusually the figure of Dakṣa is placed on the pedestal, instead of standing with folded hands to his right.

All these sculptures belong to the 17th century A.D.

VARADARAJA TEMPLE.

This is the oldest temple in the place and seems to have been constructed in three stages. The original temple is of the Dravidian type, consisting of a garbhagriha and a long sukhanāsi (Plate LXVI). On its basement cornices, occurs the plain wall relieved by simple pilasters and rectangular small niches. The inner walls are also plain. The navaranga and the mukhamantapa have lathe-turned pillars, and belong to the Hoysala period. The mahādvara and the plain mantapa adjoining the Hoysala mukhamantapa, were added in the Pallegar period. The huge broken dhvajastambha before the temple may also go back to the same date.

An inscription of Kulōttuṅga Chāṅgāḷva Piriyaṛājadēva dated in Śaka 1511, on the inner face of the door jamb of the Hoysala navaranga, refers to the restoration of the Town, and renaming it as Piriyaṛpattana. There is an image of Vishnu about 5 feet high inside the garbhagriha.

The monument is in tolerably good condition, but rank vegetation has grown all round and on the top, and has made access almost impossible. The lantana bushes must be cleared, the bat droppings removed, and the surrounding area kept neat and tidy.

PART III

THIRTHAHALLI HOARD

About five miles from Tirthahalli on the road leading from Kalmane to Kammaradi, a hoard of 61 silver coins and a silver ring were found in a small earthen pot in a drain by the road-side while clearing the shrubs. Two specimens out of the hoard and the ring were forwarded to this Department by the Sub-Division Officer, Shimoga, for examination and further action. On examination, the coins were found to be very important, since they belonged to the Western Kshatrapa rulers. No Kshatrapa coins had been discovered in the Mysore State before. It was, therefore, necessary to examine the entire hoard and the remaining 59 coins were obtained from the Tahsildar, Tirthahalli taluk for study.

These 61 coins belong to the well known types of the later Kshatrapas. The earliest coin of this hoard was issued by the Mahākshatrapa Dāmasēna who according to Rapson, ruled between A. D. 223 and 236. The other coins belong to Virādāman, Śvara-Dattā, Vijayasēna, Rudrasēna II, Viśvasimha, Bhartridāman, Viśvasēna, Rudrasimha II, and Yaśōdāman. A few coins are very much worn out and therefore cannot be identified. It is curious, how these coins belonging to Western Kshatrapas who ruled parts of Gujarat and Malwa could have come down so far south as the Shimoga District. Obviously, they found their way to this place as a hoard of treasure and had probably nothing to do with circulation. The coins have been noticed in detail below :

THIRTHAHALLI HOARD

Dynasty: Kshatrapa

Material: Silver

DĀMASĒNA

(A. D. 223-236)

No.	Date	Diameter in cms.	Weight in gms.	
1	150	1.37	1.96	Obverse: King's head to right, date behind head, traces of Roman characters. Date: 150 Reverse: Hill mark, star to right, crescent to left, line below, Brāhmi legend around: "Rājñō Mahākshatrapasa Rudra. (putra) (rājñō Mahā) Kshatrapasa Dāmasēnasa."
2	1(52)	1.4	2.11	Obverse: King's head to right, etc. Reverse: Hill mark, etc., "rājñō Mahākshatrapasa Rudrasimhasa putrasa rājñō Mahākshatra (pasa) (Da) masēnasa."

No.	Date	Diameter in cms.	Weight in gms.	
VIRADĀMAN				
(A.D. 234-238)				
3	...	1.4	2.11	Obverse: King's head to right; date not clear. Reverse: Hill mark with a line below, surmounted by a crescent, crescent to left, star to right, inscription in Brāhmī characters around: "Rājñō Mahākshatra.....nasa putrasa Rājñō Kshatrapasa Viradānnah"
4	...	1.5	2.15	Obverse: King's head to right. Reverse: Hill mark, crescent above, star to right, Brāhmī legend around within dotted border. ".....sa rājñah Kshatrapasa Vira....."
ĪŚVARADATTA				
(A.D. 236-239)				
5	..	1.4	1.81	Obverse: King's head to right, traces of date behind. Reverse: Hill mark, wavy line below, crescent to left and above, star to right, Brāhmī legend around: "Rājñō Mahākshatrapasa Īśvaradattasa varshe prathame."
6	...	1.6	2.21	Obverse: King's head to right; no date, Roman legend around the head. Reverse: Hill mark, etc. "rājñō Mahākshatrapa ... radattasa varshe prathame"
VIJAYASĒNA				
(A.D. 238-250)				
7	...	1.5	2.01	Obverse: King's head to right; date not clear. Reverse: Hill mark surmounted by crescent, left crescent, star to right, line below, border of dots, inscription in Brāhmī legend around: "rājñō Mahākshatra ... (putrasa) rājñō Kshatrapasa Vijayasēnasa."
8	164	1.5	2.33	Obverse: King's head to right, date behind the head. Date: 164. Reverse: Hill mark, wavy line below, crescents both on top and to left, star to right, Brāhmī legend around: "rājñō Mahākshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa."
9	1(6)4	1.5	1.72	Obverse: King's head, etc., Date: 1 (6) 4. Reverse: Hill mark, star to right, rest worn out, legend in Brāhmī around: "rājñō Mahākshatrapasa Dāmasēna putrasa Kshatrapasa Vijaya..."
10	167	1.5	2.37	Obverse: King's head, etc., Date: 167 Reverse: Hill mark etc. "rājñō Kshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa."

No.	Date	Diameter in cms.	Weight in gms.	
11	1(7)0	1.5	2.1	Obverse: King's head etc., Date: 1 (7) 0 Reverse: Hill mark etc. "rājñō ... Kshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijaya..."
12	...	1.4	1.85	Obverse: King's head to right etc. Date: illegible. Reverse: Hill mark etc. "rājñō Mahākshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa."
13	...	1.4	1.89	Obverse: King's head etc. Date: illegible. Reverse: Hill mark etc. "rājñō Mahākshatrapasa Dāmasēna putra.....(ya) sēnasa."
14	...	1.4	1.79	Obverse: King's head to right, traces of Roman legend, Date: illegible. Reverse: Worn out, but Brāhmi legend around visible. "rājñō Mahākshatra (putra) trapasa Vijayasēnasa"
RUDRASĒNA II				
(A.D. 255-276)				
15	189	1.3	1.92	Obverse: King's head to right, date behind the head, Date: 189. Reverse: Hill surmounted by crescent, star to right, wavy line below, legend in Brāhmi around, border of dots. "rājñah Kshatrapasa Viradāma (putrasa) rājñō Rudrasēnasa"
16	189	1.4	1.75	Obverse: King's head etc. Date: 189. Reverse: Hill mark etc., "rājñah) ... putrasa rājñō Mahākshatrapasa Rudra (sēnasa)".
17	189	1.4	1.91	Obverse: King's head to right etc. Date: 189. Reverse: illegible.
18	19	1.5	2.28	Obverse: King's head etc. Date: 19 Reverse: Hill mark etc., "rājñah Kshatrapa ... putrasa rājñō Mahākshatrapasa Rudrasēnasa."
19	...	1.6	2.14	Obverse: King's head to right. Date behind, not legible. Reverse: Hill etc., "rājñah Kshatrapasa Viradāma putrasa rājñō Mahāksha trapasa .."
20	...	1.4	2.19	Obverse: King's head to right. No date. Reverse: Hill etc., inscription in Brāhmi around within dotted border. "(ra) rājñō Mahākshatrapasa Rudrasēnasa."

No.	Date	Diameter in cms.	Weight in gms.	
21*	...	1.4	2.1	Obverse: King's head, date not clear. Reverse: Hill mark etc., no dotted border. "rājñah Kshatrapa (tra) sa rājñō Mahākshatrapasa Rudrasēnasa." VIŚVASIMHA (A.D. 277-278)
22	...	1.4	2.43	Obverse: King's head to right, Date: not clear. Reverse: Hill mark surmounted by a crescent, a crescent to left, wavy line below, star to right, Brāhmī legend around. "rājñō Mahākshatrapasa Rudrasēna putrasa rājñah Kshatrapasa Viśvasihasa."
23.	...	1.5	1.98	Obverse: King's head to right. Date: not legible. Reverse: Hill mark etc., dotted border, Legend in Brāhmī: "rājñō Mahā (kshatrapa) sa rā (jñah) Kshatrapasa Viśvasi (hasa)".
24.	...	1.4	2.28	Obverse: King's head to right, date: illegible. Reverse: Hill mark, two crescents to left, star to right, legend in Brāhmī around. "rājñō) pasa Rudrasēna putrasa rājñah Kshatrapasa Viśva "
25.	...	1.4	2.08	Obverse: King's head to right, Date: illegible. Reverse: Brāhmī legend around, rest not clear "..... (pu) trasa rājñā (h) Kshatrapasa Viśvasiha . "
BHARTRIDĀMAN				
(A. D. 279-295)				
26.	2	1.4	2.33	Obverse: King's head to right, Date behind the head: 2 . . . Reverse: Hill surmounted by a crescent, crescent to left, star to right, Brāhmī legend around. "rājñō (rājñah) Kshatrapasa Bhartridāmanah "
27.	...	1.5	2.15	Obverse: King's head to right, Date: not clear. Reverse: Triangular hill mark, four dots to right, legend in Brāhmī characters around, dotted border. "rājñō Mahākshatra (Bhartridāmanah)".
28.	21	1.4	2.03	Obverse: King's head to right, date behind the head, Date: 21 . Reverse: Hill mark surmounted by a crescent, crescent to left, star to right, wavy line below, legend in Brāhmī around. "rājñō Mahākshatrapasa Rudra Kshatrapasa rtridāmanah "
29.	...	1.4	1.83	Obverse: King's head to right, Date: illegible Reverse: Hill mark, etc. "..... (jñah) Kshatra . sa Bhartri (da).

*NOTE.—Nos. 20 and 21 have no dates and fathers' names in them are also not legible. But as only the coins of Rudrasēna
II are found in this hoard. These may also belong to the same group.

No.	Date	Diameter in cms.	Weight in gms.	
30.	(2)	1.4	2.04	Obverse: King's head to right, traces of date behind. Date: (2 . . .) Reverse: Hill mark etc, " (Kshatrpa) sa Rudrasēna putrasa rājñāḥ Kshtrapasa . rtri"
31.	(2)	1.5	2.24	Obverse: King's head to right, date behind the head. Date: (2 . . .) Reverse: Hill mark with a wavy line below, crescent above and to left, Brāhmi legend around within dotted border. " rājñō (Rudra) . . . (putrasa) rājñō Mahā- kshatrapasa Bhartrīdāmna "
32.	...	1.5	2.17	Obverse: King's head to right, Date illegible. Reverse: Hill mark, etc. " rājñō Mahākshatra rājñō Mahākshatrapasa Bhartrīdāmnaḥ "
VIŚVASĒNA (A. D. 294-304)				
33.	...	1.4	2.04	Obverse: King's head to right, no date. Reverse: Brāhmi legend around, dotted border, rest not clear. " rājñō Mahāksha sa Viśvasēnasa "
34.	...	1.4	2.24	Obverse: King's head to right. Reverse: Legend around in Brāhmi within dotted border, rest worn out. " (kshatra) . . . (rtri) . . putrasa rājñō Kshatra- pasa Viśva (sēna). "
35.	...	1.4	1.92	Obverse: King's head to right. Reverse: Hill mark with a wavy line below, crescents to left and above, Brāhmi legend around. " putrasa rājñō Kshatrapasa Viśvasē . . . "
36.	...	1.4	1.93	Obverse: King's head to right Reverse: Hill mark with a line below, crescent to left, star to right, legend in Brāhmi around within dotted border. " rājñō Mahākshatrapasa (Kshatra) Viśvasēnasa "
37.	2	1.4	2.3	Obverse: King's head to right, date behind the head. Date: 2 Reverse: Hill mark, with a wavy line below etc., dotted border. " rājñō Mahākshatrapasa Bhartrīdā (ma) putra "
38.	...	1.5	1.86	Obverse: King's head to right, date not clear. Reverse: Hill mark etc. " (kshatrpa) sa Bhartrīdāma putrasa rājñō Ksha- "
39.	2	1.5	2.32	Obverse: King's head to right, date behind the head. Date: 2 Reverse: Hill mark, etc. " Bhartrīdāma putrasa rājñō Kshatrpa "

No.	Date	Diameter in cms.	Weight in gms.	
40.	...	1.4	2.25	Obverse: King's head, traces of date and Roman legend. Reverse: Hill mark, etc. " (rtri) dāma putrasa rājñō Kshatrapa"

RUDRASIMHA II (A. D. 305-313)

41.	2	1.4	2.05	Obverse: King's head to right, date behind the head. date: 2 Reverse: Hill mark, two crescents to left, star to right, wavy line below, Brāhmi legend around. "Svāmi-Jivadāma putrasa rājñō Kshatrapasa Rudrasihasa"
42.	2	1.3	2.00	Obverse: King's head. Date: 2 . . Reverse: Hill mark, etc. " Svāmi-Jivadāma putrasa rājñō Kshatrapasa Rudrasihasa"
43.	2	1.3	2.16	Obverse: King's head to right, a portion of date behind the head. Date: 2 Reverse: Hill mark, etc. " Svāmi-Jivadāma putrasa rājñō Kshatrapasa Rudrasihasa "
44.	...	1.4	2.02	"Obverse: King's head to right, date not clear. Reverse: Hill mark, etc. " Svāmi-Jivadāma putrasa rājñō Kshatrapasa Rudrasihasa"
45.	...	1.4	1.95	Obverse: King's head to right, date not clear. Reverse: Hill, crescent to left, star to right, border of dots inscription in Brāhmi legend around. " (Svāmi-Jīva) dāma putrasa rājñah Kshatrapasa Rudra (si) "
46.	...	1.5	2.15	Obverse: King's head to right, date not clear. Reverse: Hill, etc. " Svāmi(Jīva) dāma putrasa rā (jñō) Kshatrapasa Rudrasihasa "

YAŚODĀMAN (A. D. 317-332)

47.	24 (4)	1.5	2.04	Obverse: King's head to right, date behind the head. Date: 24 (4) Reverse: Hill, mark with a wavy line below. Rest worn out. Brāhmi legend around within dotted border. " rājñō Kshatrapasa Rudrasihā putrasa rājñō Kshatrapasa Yaśodāmna "
48.	2	1.4	2.17	Obverse: King's head to right. Date: 2 . Reverse: Hill mark, crescent to left, star to right, wavy line below, Brāhmi legend around. " rājñō Kshatrapasa Rudrasihā putrasa rājñō Kshatrapasa Yaśodāmna "
49.	2	1.4	2.00	Obverse: King's head to right. Date: 2 . . Reverse: Hill mark, etc., border of dots. " rājñō Kshatrapasa Rudrasihā putrasa rājñō Kshatrapasa Yaśodāmna "

No.	Date	Diameter in cms.	Weight in gms.	
50.	...	1.4	1.93	Obverse: King's head to right. Reverse: Hill mark, etc. " (rājñō Kshatra, ... (Rudra) . . . putrasa rājñō Kshatrapasa Yaśōdāmna "
51.	2 ...	1.4	1.83	Obverse: King's head to right, date behind the head. Date: 2 . . . Reverse: Hill mark, etc. " (rājñō Kshatrapasa) Rudrasīha putrasa rājñō Kshatrapasa Yaśōdāmna "
<i>UNCERTAIN</i>				
52.	...	1.3	2.35	Obverse: King's head to right. Reverse: Hill mark, crescent to left, crescent above, star to right, line below, Brāhmi legend within dotted border. " rājñō Mahākshatrapasa Damasēna putrasa "
53.	...	1.4		Obverse: King's head to right, date not legible. Reverse: Crescents both on top and to left, wavy line below, dotted border. " putrasa rājñō Mahākshatrapasa Rudra "
54.	...	1.4	2.2	Obverse: King's head to right, traces of Roman inscrip- tion. Reverse: Hill mark, etc. " rājñō Mahākshatrapasa Rudrasēna putrasa rājñō Ksha "
55.	...	1.5	2.13	Obverse: King's head to right. Reverse: Hill mark, legend in Brāhmi around; rest worn out. " Kshatrapasa Rudrasēna putrasa (ra)..... "
56.	...	1.4	2.21	Obverse: King's head to right. Reverse: Hill mark with a wavy line below, crescent above and to left, star to right, Brāhmi legend around. " rājñō ... Kshatrapasa Rudrasēna (putra) ... "
57.	...	1.4	2.28	Obverse: King's head to right. Reverse: Hill mark, etc. " ... (Mahā) Kshatrapasa Rudrasēna (putra) ... "
58.	...	1.4	2.11	Obverse: King's head to right, date illegible. Reverse: Hill mark with a line below, star to right, legend in Brāhmi around, border of dots. " rājñō Mahākshatrapasa Rudra "
59.	...	1.5	1.93	Obverse: King's head to right, date not legible. Reverse: Hill mark, etc., " rājñō Mahākshatrapasa (Rudra) ... (putra) "
60.	1	1.5	2.00	Obverse: King's head to right. Date: 1 . . Reverse: Worn out, has dotted border and legend in Brāhmi " Mahā sana "
51.	2	1.4	2.05	Obverse: King's head to right, date behind. Date: 2 . . Reverse: in place of the usual reverse type and inscrip- tion the obverse type appears in incuse.

TREASURE TROVE COINS

Sorab Hoard

In the *Mysore Gazette* dated 5th June 1952, a notification from the office of the Amildar-Magistrate, Sorab Taluk, appeared concerning certain articles unclaimed in the Court of Amildar-Magistrate, Sorab. Among these articles, was a hoard of 18 gold coins. The Deputy Commissioner, Shimoga District, was requested to arrange for sending the coins to this Department for examination and study.

These 18 gold coins were reported to have been found on 3rd October 1949 by a girl Nāgi, resident of Dyavasa, a hamlet of Haingi, Chandragutti hobli, Sorab taluk, near an ant-hill. On examination they turned out to be the issues of Vijayanagar rulers, viz., Kṛishṇa Dēva Rāya and Achyuta Rāya. Nine of these coins are varahas and six are half varahas, while the remaining three are only lumps meant for dye-striking. All the coins, except one, have a seated image of Kṛishṇa on the obverse. Many of them bear legend Śrī Pratāpakṛishṇa Rāya in Nāgari on the reverse. But some of them have no legends. One of these coins, which is a half-varaha, has a Gaṇḍabhērūṇḍa on the obverse and the legend Śrī Pratapāchyuta Rāya in Nāgari.

According to Government Order No. E 3134/dated 22-5-1953, ten coins that bear distinctly legends and one gold lump which was eventually meant for dye-striking, have been preserved in the Coin-Cabinet of the Department; one specimen each of the varaha and half varaha, was sent to the Director of Industries and Commerce for preservation in the Government Museum, Bangalore.

These coins were found in two receptacles, one small, and the other large. The details of these coins are set below:—

A. COINS CONTAINED IN THE LARGER RECEPTACLE.

1	Gold	51.5	Grains	1.3	c.m.	Seated image of Kṛishṇa	श्री प्रताप कृष्णराय
2	Do	51.0	"	1.2	c.m.	Do	Do (Last two letters are not visible)
3	Do	52.0	"	1.29	c.m.	Do	Do (All are clear)
4	Do	51.0	"	1.3	c.m.	Do	Do
5	Do	51.0	"	1.2	c.m.	Do	Do
6	Do	52.0	"	1.2	c.m.	Do	Do (Indistinct)
7	Do	51.0	"	1.15	c.m.	Do	No Legend
8	Do	51.5	"	1.12	c.m.	Do (Indistinct)	Do
9	Do	51.0	"	1.18	c.m.	(Very indistinct)	Do
10	Do	23.8	"	1.22	c.m.	(Gaṇḍabhērūṇḍa holding elephants in its beaks and claws)	श्री प्रताप [त] राय

B. COINS CONTAINED IN THE SMALLER RECEPTACLE.

11	Gold	26.0	Grains	.93 c.m.	Seated image of Krishna.	पद्मलया
12	Do	24.2	"	.96 c.m.	Do	श्री-प्रताप क राया
13	Do	26.0	"	.94 c.m.	Do	श्री प्रताप कुल
14	Do	25.5	"	.77 c.m.	Do	No Legend Do
15	Do	25.5	"	.81 c.m.	Do (Indistinct)	
16	Do	52.0	"	1.08 c.m.	(Only a lump prior to striking under dye)	
17	Do	52.0	"	1.0 c.m.	Do	
18	Do	52.0	"	1.05 c.m.		

Numbers 1, 10 and 13 have been illustrated.

ANAGONDANAHALLI HOARD

During November 1952, the Deputy Commissioner, Bangalore District, Bangalore, forwarded four large and six small gold coins belonging to a large hoard for examination. According to the report, the treasure was unearthed at Anagonḍanahalli by one Pūjāri Basappa in his premises. On examination, the coins were found to belong to the 18th century, struck by the Mysore rulers, *viz.*, Hyder, Tipu, Krishna Rāja Wodeyar III, respectively and also the East India Company.

This is one of the largest hoards discovered during recent years in the State. It consists in all 186 coins of the size of the Varaha, and 1,118 coins of the Fanam type. The bulk of the coins are of Hyder and Tipu Sultan, respectively, though there are a few star pagodas of the East India Company, and Varahas of Krishna Rāja Wodeyar III. Besides, a few Fanams known as 'Giddakanthirai' struck by Dewan Purnaiya also occur in the collection. A few specimens of the hoard have been illustrated.

They are as follows :—

Top Row....Left to Right

- Varaha of Krishna Rāja Wodeyar III.
Obverse: Seated figure of Umamahēśvara. In the right hand Śiva holds trident, and mṛiga in the left. Umā is seated on his lap.
Reverse: श्री कुण्जराज
- Star Pagoda, issued by East India Company.
Obverse: Figure of Vishnu standing, Śankha and Chakra in the hands of the God are shown by dots.
Reverse: A star around which occurs dotted surface.

3. Bahaduri Pagoda of Hyder.
Obverse : Seated Unāmahēśvara as in serial No. 1.
Reverse : The initial of Hyder in Persian on a granulated surface.

Bottom Row—Left to Right :

4. Kaṇṭhirai Fanam.
Obverse : Figure of seated Yōgānarasimha.
Reverse : Not clear.
5. Faruqi of Tipu.
6. Fanam issued by Tipu Sultan.

The complete hoard has been received recently, and a detailed study of all the coins would be published in due course.

PART IV
BANGALORE DISTRICT

1

Copper plate grant of the Chitradurga chief Rājā Madakari Nāyaka in the possession of Śrī M. Gurusiddiah, B.A. (Hons.), LL.B., Superintendent, Beggars Colony, Bangalore.

(1 Plate)

ಬೆಂಗಳೂರಿನಲ್ಲಿ ಬೆಗ್ಗರ್ಸ್ ಕಾಲೋನಿ ಸೂಪರಿಂಟೆಂಡೆಂಟ್ ಶ್ರೀ ಎಂ. ಗುರುಸಿದ್ದಯ್ಯನವರಲ್ಲಿರುವ
ರಾಜಾ ಮದಕರಿ ನಾಯಕನ ತಾಮ್ರಶಾಸನ.

(ಒಂದು ಹಲಗೆ)

ಚಂದ್ರ ನಂದಿ ಲಿಂಗ ಸೂರ್ಯ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲ್ಯವಾಹನ ಶಬ ವರುಷಂಗಳು ಸಾ ೧೬೭೯ನೆ
2. ಯ ಯೀಶ್ವರ ನಾಮ ಸಂವತ್ಸರದ ಜೇಷ್ಠ ಶು ೧೦ ಸ್ಥಿರವಾರದಲ್ಲು ಸಂವಿಗೆ ಸಿದೇಶ್ವ
3. ರ | ಹಿಡಿಂಬೇಶ್ವರ | ಯೀಕನಾಥಂಮ | ಪುಚಂಗೆಂಮಗೆ ಪಾದಪಾಲಿಸುವ
4. ಮೆಲುದುರ್ಗದ ಹಿರೇಮಠದ | ಪೊಂಕಾರಿ ದೇವರ ಮೊಂಮಗೆ ಭುಟದ
5. ದೇವರಿಗೆ | ಶ್ರೀಮನ್ನ ಹಾನಾಯಕಾಚಾರ್ಯ ಕಾಮಗೇತಿ ಕಸ್ತೂರಿ ಮದಕೇರಿನ
6. ಯಕರ ಪಾತ್ರರದ | ಕಸ್ತೂರಿ ರಂಗಪನ
7. ಯಕರ ಪುತ್ರರಾದ ರಾಜಾ ಮದಕರಿ ನಾಯಕರವರು | ಬರಸಿಕೊಟ್ಟ ಪು
8. ರವರ್ಗದ ಗ್ರಾಮದ ಕ್ರಮವೆಂತ್ಯಂದರೆ | ನಾವು ಅಳುವಂಥಾ ರಾಜ್ಯ ಚ
9. ತ್ರಹಳ ಸಿಮೆವಳಗಣ ಬಸಾಪುರದ ಗ್ರಾಮವೆಂನ್ನು ರಾ || || ಬರಮಂಣ ನಾ
10. ಯಕರೈಯ್ಯನವರು | ಪುಚಂಗಿ ದೇವರ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ ಕಲದಲ್ಲ | ಕೊಟ್ಟ
11. ದ್ವ ಪ್ರಕಾರ | ಯೀ ದಿವಸದಲ್ಲಿ ಸುಕೃತವಾಗಬೇಕೆಂದು ದಾನ ಪುರ್ವಕವಾಗಿ
12. ಲಿಂಗ ಮುದ್ರೆ ಸ್ಥಾಪನೆ ಮಾಡಿಕೊಟ್ಟುಯಿದೆವೆ | ಯಿ ಗ್ರಾಮಕ್ಕೆ ಸಲುವಂಥಾ
13. ಕಾಡಾರಂಭ ನೀರಾರಂಭ ನದಿ ನಿಕ್ಷೇಪ ಅಕ್ಷೀಣ ಅಗಾಮಿ ಮುಂ
14. ತ್ತ ದಪ್ಪ ತೇಜೋವಾರ್ಜನೆಯನ್ನು ನಿಮ ಪುತ್ರ ಪಾತ್ರ ಪಾರಂಪರ್ಯ್ಯ
15. ಪೂ ಅಚಂದ್ರಕರ್ಣಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿ ಕೊಂಡಿಹದೆಂದು
16. ಬರಸಿಕೊಟ್ಟ ಪುರವರ್ಗದ ಗ್ರಾಮಶಾಸನ | ಸ್ವರತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ | ಪ
17. ರದತ್ತಾನಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ ದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || = ||

Transliteration.

1. svasti śrī vijayābhyudaya Śāllivāhana śakha varuṣaṃgaḷu sā 1679 ne-
2. ya Yīśvara nāṃpa sampatsarada Jēṣṭha śu 10 Sthiravāradallu Sampige
Sīdēśva-
3. ra | Hīḍimbēśvara | Yēkanāṭhemma | Vuchamgemmage pāda pālisuva
4. Meludurgada Hiremaṭhada | Vompārri dēvara mommaga Ghaṭada

5. edvarige | śrīmanmahānāyākāchāryya Kāmagēti Kasturi Medakeri na-
6. yakara putrarāda | Kasturi Rangapa na-
7. yakara putrarāda Rājā Madakarri Nāyakaravaru | barasi koṭṭa pu-
8. ravargada grāmada kramav emptyemdarre | nāvu aḷuvamthā rājya Chi-
9. trabali sine vaḷagaṇa Basāpurada grānavamṇnu rā || | Baramaṇṇa Nā
10. yakaraiyyanavaru | Vuchangi dēvara pratishṭe māḍida kaladalli | koṭṭhi-
11. dda prakāra | yi divasādalli sukṛitavāgabēkemdu dāna purvakavāgi
12. linga-mudre sthāpane māḍikoṭṭu yideve || yi grāmakke saluvamthā
13. kāḍarambha nīrārambha nidhi nikshēpa akshīṇa āgāmi mum-
14. ttad-ashta tējōvārjaneṇamṇnu nīmṇa putra pautra pāramparyya-
15. vū ā-chaṇḍrarka sthāyigalāgi anubhavisikomḍibadēmdu
16. barasi koṭṭha puravargada grāma śāsana | svaratrā dvi-guṇaṇ puṇṇyam
pa-
17. ra dattānapālanam | para-dattāpahārēna svadatram nishphalam bhavēt
|| = ||

Translation.

Be it well. In the 1679th year of the victorious Śālīvāhana era being the year
Iśvara, on Saturday the 10th of the bright half of Jēṣhta :

To the worshipper of the feet of Sampige Siddhēśvara, Hīḍimbēśvara, Yēkanā-
themma and Vuchangemma, Ghaṭadadēvaru, grandson of Vōṅkāridēva of
Hiremaṭha on the upper hillfort :

Śrīmanmahānāyākāchāryya Kāmagēti Kastūri Medakerināyaka's grandson,
Kastūri Rangappa Nāyaka's son, Rājā Madakarri Nāyaka made over the grant of
village in writing thus :

In the kingdom of Chittrahaḷi which we are ruling, the village Basāpura which
had been granted by Baramaṇṇa Nāyaka on the occasion of the consecration of
Vuchangi dēvaru, has been granted by us to-day by establishing the lingamudre stones
(to mark the boundaries) in order that merit might accrue. Wet cultivation, dry
cultivation, and all the eight kinds of rights like the treasure on earth or under-
ground, imperishables, future income, etc., belonging to this village, you may enjoy
along with your sons, grandsons, etc., in succession for as long as sun and moon
exist. Thus is the śāsana of the grant of village made in writing.

Protecting gifts made by others is twice as meritorious as making a gift one
self. By seizing what is given to others, even one's own gift becomes fruitless.

Note

The record is on a single copper plate and is engraved on one side only. On
the top are Linga and Nandi flanked by moon to the left and sun to the right. Sixth
line appears to have been inserted later on.

It belongs to the reign of the Chitradurga chief Rāja Madakeri Nāyaka, son of Kastūri Rangappa Nāyaka and grandson of Medakeri Nāyaka. This Madakeri Nāyaka appears to be different from the one appearing in inscription No. Hiriya 53, since that Medakeri Nāyaka was the son of Dugapa Nāyaka. Madakeri Nāyaka of the present record seems to be a descendant of Baramaṇṇa Nāyaka, brother of Immadi Medakeri Nāyaka, while the other one is a direct descendant of Immadi Medakeri Nāyaka.

The record registers a grant of village Basāpura in the Chitrahālī sime, *i.e.*, the Chitradurga province by the chief to Ghaṭāda dēvaru of Hiremaṭha situated on the hill. This grant is stated to have been originally made by Bharamaṇṇa Nāyaka on the occasion of the consecration of the goddess Vuchchangemma; and the present record only confirms the grant previously made. The record incidentally furnishes the information that the temple of Vuchchangamma on the Chitradurga hill was constructed by Bharamaṇṇa Nāyaka.

The details of the date, *viz.*, Ś 1679 Īśvara sam. Jēshṭha śu. 10 Sthiravāra correspond to Saturday the 28th May 1757 A.D.

CHITRADURGA DISTRICT

2

At Chitradurga, on a bell in the Prasanna Venkataramaṇasvāmi temple in the Kelagōṭe extension.

ಚತ್ರದುರ್ಗದಲ್ಲ ಕೆಳಗೋಟೆ ಪ್ರಸನ್ನ ವೆಂಕಟರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದಲ್ಲರುವ ಘಂಟೆಯ ಮೇಲೆ.
ವಿಕ್ರಮ ಸಂ॥ ರದ ಚೈತ್ರ ಸು ೧ ಲ್ಲು ಮಿ॥ ರಗೊತ್ತಿಪಂಜನ ಮಗ ವೆಂಕಟ ದುರ್ಗದ
ಶ್ರೀ ವೆಂಕಟರಮಣ ದೇವರಿಗೆ ಶಾಪಯಿಂದಾ ಕೊಟ ಗಂಟೆ॥ ತುಕ ವಂ॥ ೩.

Transliteration

Vikrama sam 1 rada Chaitra su 1 llu mi 1 ragū Tipaṇṇa naga Venkapa
Durgada śrī Venkaṭaramaṇa dēvarige śāveyimā koṭa gaṇṭe 1 tuka vaṇṇa 3.

Note

This short inscription on a bell records the grant of the bell to the god Venkaṭa-ramaṇa by Venkapa, son of Tipaṇṇa. It belongs to about the eighteenth century A.D. paleographically and the given date might correspond to Wednesday the ninth. April 1760 A.D.

3

At Chitradurga town, on a stone lying in the field belonging to Gaudara. Rudraṇṇa near Kelagōṭe extension.

Size 2½' × 1½'

ಚಿತ್ರದುರ್ಗದಲ್ಲಿ ಕೆಳಗೋಟೆ ಬಡಾವಣೆಯ ಹತ್ತಿರ ಇರುವ ಗೌಡರ ರುದ್ರಣ್ಣನ ಹೊಲದಲ್ಲಿ ನಿಧಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨'೬"×೧'೬"

1. ಬನದ ದೇವಿ
2. ಯ ಬುಮಿ

Transliteration

1. Banada dēvi
2. ya bumi

Note

This short record inscribed in the sixteenth century characters states that the land (on which the inscription stone is) belonged to the goddess Banada dēvi. No other details regarding the donor or the date are mentioned. Banada dēvi of the record is the same as the goddess Banasankari whose temple is on the Chitradurga hills.

4

At Jānakonda, Chitradurga taluk, on a stone standing in the land belonging to Manjappana Hanumajja.

Size 2½' × 1½'

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಜಾನಕೊಂಡದಲ್ಲಿ ಮಂಜಪ್ಪನ ಹನುಮಜ್ಜನಿಗೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨-೬'×೧-೬'

1. ಚೆನ್ನರಾಯ
2. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
3. ಬ ವರುಷ ೧೫೬ ನೆಯ ಆನಂದ ಸಂ ಮಾ
4. ಗ೯ನರ ಬ ೧೩ ಲ್ಲ ಶ್ರೀಮಂತ್ರಿಹಾನಾಯಕಾಚಾರ್ಯ
5. ಕಾಮಗೃತಿ ಕನ್ನೂರಿ ಮದಕರಿ ನಾಯಕರು
6. ಸ್ವಲ್ಪದ ಸೇನಭೋಗ ಚೆನ್ನಪನ ಮಗ ನಂಮ ಬೊಕನ
7. ದ ಸೇನಭೋಗ ಪುಟಂಣಗೆ ಜಾನಕೊಂಡದ ಗ್ರಾಮದಲಿ
8. ಬರಯಿತಿ ಕೊಟ ಹೊಲನ ಸುಂಕ
9. ಚಿಕ್ಕಣ ನಾಯಕ
10.

Transliteration

1. Chemnarāya
2. svasti śrī vijayābhyudaya Śalivāhana śa-
3. kha varuṣa 1596 neya Ānanda saṃ Mā-
4. rgasira ba 13 ilu śrīnāṇṇ mahānāyakaśāhāryya
5. Kāmagaṇi Kastūri Medakeri nāyakaṇu
6. staḷada śēnabhōga Chemnapana maga namma bokasa-
7. da śēnabhōga Puṭaṇṇage Jānakondaḍa grāmaḍali

8. barayisi koṭa holana sumpka
 9. Chikamṇa nāyaka
 10.

Translation

Chennarāya. Be it well. On the 13th of the dark half of Mārgasira in the year Ānanda being 1596th year of the victorious Śālivāhana era.

The illustrious mahānāyakaśāchārya Kāmagēti Kastūri Medakeri nāyaka granted dry-land in the village Jānakonḍa to the treasury accountant Putanna, son of Chennapa, the accountant of . . . sthala . (Further details are lost.)

Note

This record belongs to the Chitradurga chief Kāmagēti Kastūri Medakeri nāyaka, probably the third in the line possessing that name. It registers the grant of some lands to Puṭṭanna, the accountant of his treasury, at Jānakonḍa. The details of the date, viz., ś 1596 Ānanda sam. Mārgasira ba. 13 correspond to Tuesday the 15th December 1674 A.D.

5

At Kaḍabanakatte, Chitradurga taluk, on a lingamudre stone standing in front of Chinnamma's house.

Size 2 1/4' × 1 1/4'

ಚತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಡಬನಕಟ್ಟೆಯಲ್ಲಿ ಚನ್ನಮ್ಮನ ಮನೆಯ ಮುಂದೆ ನಿಂತಿರುವ ಲಿಂಗ ಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೨ ೧/೪ × ೧ ೧/೪

1. ಶ್ರೀಮತು ನಕವ . ಬೆ
2. ಯ ಸಂವತ್ಸರದ ಮಾಘ ಪ .
3. ನ್ತು ಯಲಪ ಆರ
4. ಸು ನಿಜ ಆ
5. ಜಪ ದೇವರಿಗೆ ಕಡಮರ
6. ಸ್ಥಳ ಕಟಕೊಟ
7. ಯ ನಮ

Transliteration

1. śrīmatu saka va . Be
2. ya samvatsarada Māgha pa . .
3. ntū Yalapa Ara
4. su nija A-
5. japa dēvarige Kadamara-
6. sthala kaṭi koṭa . .
7. ya nama

Note

The record is on a rough unworked slab and the letters are also not well carved so much so that the record cannot be read completely. It registers a grant of the village Kaḍamara sthala, same as the present Kaḍabanakaṭṭe where the record is found, to Ajapa dēva, made by Yalapa Arasu. This Yalapa Arasu appears to have been a local chief with Adikavūr as the seat of principality as is evidenced by another record found near the same village. Ajapa dēva or Achala dēva might be a guru of a matt situated at Adikavūr (see No. 7). The details of the date are not complete; the śaka year is also not given. The record appears to belong to about the 16th century A.D. paleographically and the cyclic year Beya given in the record might correspond to 1526-27 A.D.

6

At Kaḍabana Kaṭṭe, Chitradurga taluk, on a stone lying in the lands of Patel Rangappa Reddi.

Size 3'×1½'

ಚತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಡಬನ ಕಟ್ಟೆಯಲ್ಲಿ ಪಟ್ಟೇರ್ ರಂಗಪ್ಪ ರೆಡ್ಡಿಯ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೩'×೧½'

1. ಸ್ವಸ್ತಿ
2. ವರ್ಷ ೧೫೦೮
3. ತ್ವರದ ಪಾಲ್ಕುಣ ಮಾಸ
4. ದಲು ಶ್ರೀಮತು ಸಾ
5. ಯಂಣ ಆಯ್ಕೆ
6. ಮಾಡಿನಿದ
7. ಯ ರಾಯ
8.
9. ಸಗಲ . . . ರದ . . .
10. ಯನೂ ಧಾರೆಯ ನೆಣ
11. ದು ಕೊಟ್ಟರು || ಅ
12. ದ ಭೋಗಿನಿ ಬಹಿರಿಯೆಂದು
13. ಕೊಟ
14. ಕಿಡಿನಿ
15. ದವರು ಕಪಿರೆಯಕೊಂ
16. ದ ಪಾಪಕೆ ಹೋಪರು

Transliteration

1. svasti
2. varsha 1508

3. tsarada Phālguna māsa
4. dalu śrīmatu Sā-
5. yamṇa ayya
6. māḍisida
7. ya rāya
8.
9. sagaḷa . . . rada
10. yanū dhāreyaṇa-
11. du koṭṭaru ḥ a-
12. da bhōgisi bahiri yemdu
13. koṭa
14. kiḍisi-
15. davaru kapileya koṃ-
16. da pāpake hōharu

Note

The record which is on a rough unworked slab has been very much worn out making the complete reading impossible. It appears to register a grant made by the illustrious Sāyanna Ayya. The name of the donor and the details of the grant are lost. Except for the śaka year 1508 and the month Phālguna the details of the date also are lost. The śaka year 1508 corresponds to 1586-87 A.D. It is not known who the donor Sāyanna Ayya is.

7

At the same village Kadabana Katte, on a lingamudre stone lying in the land belonging to Śrī Bhadrā Setti.

Size 3' x 1½'

ತುರುವನೂರು ಹೋಬಳಿ ಕಡಬನ ಕಟ್ಟೆಯಲ್ಲಿ ಭದ್ರಸೇತಿಯ ಹೊಲದಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದ
ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' x ೧½'

1. ಶ್ರೀಮತು ವಿಭ
2. ವ ಸಂಚರದಲೂ
3. ಅಧಿಕವೂರ ಸ್ಥಳ
4. ದ ಯಲಪ ಅರಸು
5. ಅಧಿಕವೂರ
6. ಅಚಲ ದೇವರಿಗೆ
7. . . . ಸಿವಾಯ ನಮ

Transliteration

1. śrīmatu Vibha-
2. va samcharadalū
3. Ādikavūra sthāḷa-
4. da Yalapa Arasu
5. Ādikavūra
6. Achala dēvarige
7. . . Sivāya nama

Note

This short record registers a grant, probably of the land in which the inscription stone is set up, to Achala Dēva of Ādikavūr, made by Yalapa Arasu. This Yalapa Arasu has also made a grant of the village Kaḍamara sthāḷa to the same person Achala dēva (*see*, No. 5) The present grant was made in the year Vibhava. No other details about the date are given in the record. On paleographic evidence the record might belong to about the 16th century A. D.

8

At Hampanūr, Barmasagara Hobli, on a lingamudre stone standing
in the land belonging to Nīlakanṭhappa.

Size $2\frac{1}{2}' \times 1\frac{1}{2}'$

ಬರ್ಮಸಾಗರ ಹೋಬಳಿ ಹಂಪನೂರಿನಲ್ಲಿ ನಿಲಕಂಠಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ನಿಂತಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{2}'$

1. ಶ್ರೀ ಸಾಂತೇಶ್ವರ
2. ದೇವರ ವ್ರತ್ತಿಯ ಕೊಟ
3. ಭೂಮಿ

Transliteration

1. Śrī Sāntēśvara
2. dēvara vṛttiya koṭa
3. bhūmi

Note

This short inscription states that the land, probably on which the inscribed slab is set up, is granted as a vṛtti to the god Sāntēśvara. Neither the name of the donor nor the date of grant made are mentioned in the record. The record may be placed in about the 16th century A. D. on paleographical grounds.

9

At Hire-madhure, Challakere taluk, on a viṛagal lying in the field of Timmaṇṇa,
son of Mūlappa.

Size $5' \times 2\frac{1}{2}'$

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಹಿರೇ ಮಧುರೆಯಲ್ಲಿ ಮೂಲಪ್ಪನ ಮಗ ತಿಮ್ಮಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.
ಪ್ರಮಾಣ ೫' x ೨೨'

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ನೊಂಬವಾಡಿಯ ಮದರಿಕಲ್ಲು ಗಾವಣದಿಕ್ಕಲ ಕಣ್ಣುಹಕ್ಕೇತಂ ಮೂಟೆಚ್ಚಿಯರ ತಮ್ಮ
2. ಶ್ರೀ ಅನಗಯ್ಯ ಸೆಟ್ಟಿ ಮುಲಬಟ್ಟೆಯ ಬಿಜಾಗೋಮಿ (?) ಇಣಿದೋಡೆ ಬೀರಸೆಟ್ಟಿ ನತು
ನಗ್ಗ ಮೇಣದಂ

Transliteration

1. Śrī svasti Noḷambavāḍiya Madarikalla gāvaṇadikkala Kaṇṇuḥakkētaṁ mūṭeṣṣiṇṇaṁ tamma
2. Śrī Asagayya seṭṭi mulabaṭṭeya bijāgōmi (?) iṇiḍōḍe Bīraseṭṭi sattu saḡgaṇṇa-
ēṇiḍaṇṇa.

Note

This is a viragal record. The viragal is of the usual type having three panels. The bottom panel depicts the scene of a fierce combat between the hero and a horseman. The hero who figures prominently with his long limbs wears a gaṇḍagaṇḍache tucked with a dagger, rudrākṣa mālā and armlets, has his hair done up into a knot to the right and holds in his two hands sword and buckler. The horseman has received a severe blow on the chest and has fallen on the horse-back dead. Another spearman has also received a similar blow and is lying on the ground. The hero is being carried away in arms by the apsaras in the second panel while in the third he is seated on a stool in an easy posture wearing a kirita and yagnōpavita which are absent in the first panel, and is flanked by chāṁmara bearing ladies.

There is a one-lined inscription on the arch-like band at the top and on the thin band between the second and the third panels. Since the viragal is worked on a hard trap boulder, the epigraph is not deep or bold, and it is only with great difficulty that its reading could be made out. It appears to record the death of Bīraseṭṭi in a fight between him and Asagayyaseṭṭi, Bijāgōmi, etc. He belonged to Madarika the modern Hiremadhure which was included in the Noḷambavāḍi Province. The record is not dated. It may belong to about the 10th century A. D. on paleographical grounds.

10

At Chikka-Madhure, Challaḷakere taluk, on a pillar buried by the side of the Mallēśvara temple.

Size 3' x 9"

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಚಕ್ಕಮಧುರೇ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ಹೂತಿರುವ ಕಂಬ.
ಪ್ರಮಾಣ ೩' x ೯"

1. ಕಟ್ಟಾನೆ ಮಲ್ಲ ಶ್ರೀ
2. ಮತ್ ಚಲದ

3. ಕೃಷಾಣಿ ಗಙ್ಗಾಟು ನಾ
4. ಯಿರಮು ಪಳಿವಗ
5. . . ಸುಮಾನಾಳುತ್ತಿರೆ
6. ದೇಚಗಾವುಣ್ಣರ ಮ
7. ಗ ನೊಂಬು ಗಾವು
8. ಜ್ಞಾನ ಗೋಸಾನಕೆ ನ
9. ಟ್ತ ಕಮ್ಮ ದೊಳೆ ನಾನ
10. ನಮಂ ಬರೆದೊಮ
11. ದರಿಕಲ್ಲ ಗಾವುಣ್ಣ
12. ಸಾಮಿಬೆನಯ್ಯ
13. ಮಾಡಿಸಿದೊ (?)
14. ಬೆನಗೆಯ್ಯ ಬಿ
15. ನ್ನಾಣಿ ನಾಗೋಜ

Transliteration

1. Kaṭṭāṇe malla śrī-
2. mat Chalada-
3. ṅkakāṇa Gaṅgaṅu sã-
4. yiramu paḷivaga
5. . . . sumān aḷuttire
6. Dēcha gāvunḍara ma-
7. ga Nolaṃba gāvu-
8. ṇḍana gōsāṣake na-
9. ṭṭa kambadoḷe sāsā-
10. namaṇ baredo Ma-
11. darikalla gāvunḍa
12. Sāmi Benayya
13. māḍisido (?)
14. besageyda Bi-
15. nnāṇi Nāgōja

Translation

While Kaṭṭāṇemalla, the illustrious Chaladaṅkakāṇa was ruling Gaṅga six thousand and . . . , on the pillar set up for the *gōsā* of Dēchagāvunḍa's son Nolaṃbagāvunḍa, the gāvunḍa (the village headman) of Maḍarikal wrote the inscription; Sāmi Benayya got this done; Binnāṇi Nāgōja prepared it.

Note

The square pillar, on one side of which the present record is engraved, had been built into a platform by the side of the Mallēśvara temple and had been completely

covered over by mud, leaving only the top portion which has been shaped like a lotus bud.

The record belongs to the reign of Kaṭṭānemalla, probably a Nōlamba chief. He is stated to have been ruling Gaṅga six thousand, with the title Chaladāṅkakāra. The only other reference to Kaṭṭānemalla so far as is available is in an inscription discovered at Neralige (E.C. Vol. XV—Hassan Supplement, Inscription No. Arasikere 237). It records a battle between the Gaṅgas and the Nōlambas during the reign of the Gaṅga king Mārasimha, in which Annaṇṇasāya, a hero on the side of the Gaṅgas, fought and wounded many chiefs on the side of the Nōlambas among whom was Kaṭṭānemalla also.* Evidently the Kaṭṭānemalla of the present record is different from Kaḍḍāne or Kaṭṭāne appearing in some of the Gaṅga records as a contemporary of Śrīpurusha or Śivaināra II.

The present record is not dated. Since the other record (Arasikere 237) is dated in 971 A.D. during the reign of the Gaṅga king Mārasimha, the present record may also belong to about the latter half of the 10th century A.D. Paleographically also the record belongs to the same period.

The purpose of the record was to set up a pillar for the *gōsāsa* of Nōlamba gāvūṇḍa, son of Dēchagāvūṇḍa. As for the word *gōsāsz* used in the present record it appears to mean *gōsāhasa*, i.e., the valour shown in defending the cows. (See also M.A.R. 1942, p. 191 regarding the word *gōsāsa*.) Nōlamba gāvūṇḍa might have fought and died defending the cows and this pillar appears to have been set up in his memory. The headman of Madarikal has written the record, Sāmi Benayya got the stone prepared while Binnāni Nāgōja has done it.

11

At Asagod, Jagalur Taluk, on a stone built into a platform in front of the village.

Size 1½'x1'

ಜಗಲೂರು ತಾಲ್ಲೂಕು ಅಸಗೋಡಿನಲ್ಲಿ ಉದ್ಧರಿಸಿದ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೧½'x೧'

1. ಪ್ಲವಂಗ ಸಂತ್ಸರದ
2. ಕಾರ್ತಿಕ ಶು ಕೃಷಿ ಉ ನೇರ
3. ತೃದಿ ಉರಿಗೆ ಕಸ್ತೂರಿ ರಂ
4. ಗಜ ನಾಯಕರ ಕೊಮರ
5. ಮದಕೇರಿ ನಾಯಕರು ರಂಗಯ
6. ನ | ಜಾತ್ಯಗೆ ಬಂದುಯದಗೆ ಅಸಗೋ

* An inscription in the Maddagiri taluk, Mi 102, mentions a Chaladāṅkakāra of the Pallavāṇvaya. Among his many titles is 'gajārajāmalla' or 'gajarājāmalla' which appears to be the same as Kaṭṭānemalla of the present record. This record is also not dated and appears to be of the same period as the present one.

7. ಡ ಗೌಡ ಮುತ್ತಿನ ಸತ್ತಿಗೆ ಸಾವಂತ್ರಿಯ ಮ
8. ಗ ಕೊಡಿಲ್ಲಂಗವನ ಮೊಮ್ಮಗ ಸಂಭು
9. ಲಂಗಣಗೆ | ಹಾಯಗಾಲೆ ಹಾಯದ
10. ಮುಟಿಗೆ ಕೊಟ ಹಾ ಉ . . . ಮಾನ್ಯ !
11. . . . | ಪಂಚಮರು | . . .
12. ಉಟ ಮಾಡದೇಕು || ಶ್ರೀ ಶ್ರೀ

Transliteration

1. Plavaṅga saṁtsarada
2. Kārtika śu 15 lu Nira-
3. ttaḍi urige Kasturi Raṁ-
4. gapa nāyakara Komara
5. Medakerri nāyaku Rāṁgaya-
6. na | jātrege baṁdu yidaga Asagō-
7. ḍa gaṇḍa Muttina sattige Sāvantiya ma-
8. ḡa Koḍillīṅgapana mōmmaḡa Saṁbhu-
9. ḡa Līṅgapana | hāyigāle hāyida
10. mechiḡe koṭa hāḡ . . mānya
11. . . . | Paṁchamaru ! . . .
12. uṭa māḍabēku | śrī śrī

Translation

On the 15th of the bright half of Kārtika in the year Plavaṅga, when Medakeri Nāyaka, son of Kastūri Rāṅgappa Nāyaka, had come to Nirattaḍi to attend the fair (jātre) of God Rāṅgaya, (he) made some grant to Saṁbhu-līṅga, grand-son of Koḍi Līṅga and son of Muttina sattige Sāvanti the village headman (gaṇḍa) of Asagōḍ, having been pleased for crossing the hāyigāle . . . panchamas . . . etc., should enjoy the grant.

Note

The record belongs to the reign of the Chitradurga chief Medakeri Nāyaka, son of Kastūri Rāṅgappa Nāyaka. Since the record is not dated in the śaka era it is difficult to know to which of the Medakeri Nāyakas who ruled Chitradurga, it belongs. Since there were only two Medakeri Nāyakas whose fathers bore the name of Kastūri Rāṅgappa Nāyaka and also since only during the reign of the earlier of the two, the year Plavaṅga occurred it is possible that the Medakeri Nāyaka of the present record was the first. In that case the record may be taken as belonging to the reign of Immaḍi Medakeri Nāyaka who ruled Chitradurga during the middle of the 17th century A.D. The characters of the record also belong to about the same period paleographically. The given date, *viz.*, Plavaṅga saṁ Kārtika śu. 15, might therefore correspond to Sunday the 27th October 1661 A.D.

It records that the Chief attended the jātra or fair that took place at Nirtaḍi for the god Raṅganātha and made some grant as a mark of appreciation for making some feat of crossing the hāyigāle, to Sambhulingappa son of Muttina sattiḡe Sāvanti, the headman of Asagōḍ.

12

At Asagōḍ Jagalur taluk, on a lingamudre stone in the land belonging to Sambhulingappa.

ಜಗಳೂರು ತಾಲ್ಲೂಕು ಅನುಗೋಡಿನಲ್ಲಿ ಶಂಭುಲಿಂಗಪ್ಪನ ಹೊಲದಲ್ಲ ನಂತಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೧೨' x ೧'

1. ಶ್ರೀ ಮುರಿಗೇಶ್ವಮಿ
2. ಮಟಸೆಟಿ ಮಲಪ ಮಟಕೆ ಹಕಿಸಿ ಕೊ
3. ಟ . . ಹೊಲ

Transliteration

1. śri Murigēśvami
2. Maṭa seṭi Malapa maṭake hakisi ko-
3. ṭa . . hola

Note

This short record registers a grant of some land to the Murige mutt by its disciple Malapa. Murige mutt is the famous Virasaiva mutt situated at Chitradurga. The record is not dated. It may belong to about the 18th century A. D. on paleographical grounds.

13

At Mugalikatte, Holalkere taluk, on the pedestal of an image lying buried by the side of Koḍēra Gurusiddappa's land.

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕು ಮುಗಳಕಟ್ಟೆಯಲ್ಲಿ ಕೊಡೇರ ಗುರುಸಿದ್ಧಪ್ಪನ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿಗ್ರಹದ ಪೀಠದ ಮೇರೆ.

1. ವರದಮ ನನ್ನನಹೊನವೂರ ಬೋಳಗಾವುಣ್ಣ ಭಳರಿಯ
2. ಮಾಡಿಸಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿ ದೇವಿಯ ಮುನ್ನೆ ಬಿಟ್ಟ ಭೂ
3. ವಿ ಪುತ್ತರೆರಡು ಗದ್ದೆ ಕೊಳಗ ಪತ್ತೂ
4. ಇನ್ನೀಕೆಯ ಗದ್ದೆಯೊಡೆಯಂ ಮಾಡ
5. ವಾಡಿ ಮಾಯಯ್ಯ ಇದನಳಿದಂ
6. ಕವಿಯ ಕೊನ್ನಂ

Transliteration

1. Varadama Nandanahosavūra Bōlagāvunda Bhālariya
2. māḍisi pratishṭe māḍi dēviya munde biṭṭa bhu-
3. mi mattar eraḍu gadde kolaga pattū

4. intikeyi gaddeyodeyam Maḍa-
5. vāḍi Māyayya idan alidam
6. kavileya kondam

Translation

(Goddess) Varadamma. Bōlagāvunḍa of Nandanahosavūr got (the image of) Bhalari prepared and having consecrated (the image) granted before the goddess two mattars of (dry) land and ten koḷagas of wet land. Maḍavāḍi Māyayya is the owner of these dry and wet lands. He who destroys this is one who kills tawny cow.

Note

This record is on the pedestal of some seated image whose upper portion above the waist is broken and lost. The piece is lying in a field uncared for. The disposal of the drapery, the delineation of the lower limbs and the fine finish of the toes and nails prove that the image must have been a beautiful one.

The record which is in the beautiful, early Hoysala characters states that the image was that of Varadamma and it was got prepared and consecrated by Bōlagāvunḍa of Nandanahosavūr. He also granted certain lands to Maḍavāḍi Māyayya who probably was the priest.

No date is given in the record. It appears to belong to about the twelfth century A.D. paleographically.

14

At Anagōḍ, Anagōḍ hobli, Davangere taluk, on a stoneset up in the navaraṅga of the Siddhēśvara temple.

Size 3' × 3½'

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಅನಗೋಡು ಹೋಬಳಿ, ಅನಗೋಡಿನಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ
ನವರಂಗದಲ್ಲಿ ನೆಚ್ಚಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೩½'

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯು
2. ದಯಾ ಸಾಲವಾಹನ
3. ಸ ಉರಾದ್ಯ ವರುಷಂಗ
4. ಉ ೧೬೬೯ನೆಯ ಪ್ರಥ
5. ವನಾಮೊ ಸಂತ್ಸದ ಶ್ವಾವ
6. ಐ ಬಹುಳ ಚಿ ಮಿ ಶು
7. ಕ್ರವಾರ ಅನಗೋಡ ಶ್ರೀ
8. ಸಿದ್ಧಲಿಂಗ ದೇವರ ಗುಡಿ
9. ವಳಗೆ ಸಿರೆ ಸಾಸಾನ

10. ಕಮಾಗೆತ್ತಿ ಅರಸುಗ
11. ಉ ಮಠ . . ಣದಾ ನವ್ಯ
12. ಮಿಗಲು ನಿದಲಂಗ
13. ದೇವರಿಗೆ . . ಪಾ . ದ
14. ವರು ಕಾಂಜಲ ಗೌಡರು
15. ನಾರಣ ಗೌಡರು ನಜ
16. ಗೌಡ ಸೇನಭೋಗ ಕಾಳಿ
17. ಸೆಯು . ಜ . ಕಾಗ್ಗಲ
18. ವರು ಕಾರಡಿಗವಚ್ಚ
19. ಯ ನರ್ವಮಾಂವ್ಯ ಪು
20. ಪು ದ ನಿವಪ ಕಂಮರಗಿ
21. ರೆ ಮಲ್ಲಯ್ಯ ಬಾಡಗಿ ನಾ
22. ಗೋಜ ಅಕಾಸಾರೆ ತಿ
23. ಪಂಣ ಕಾಯಿಕಾದ
24. ಮರಿಯಂಣ ಮಡಿವಾ
25. ಲರು ಚಕತಾಲವರ ಕಾ
26. ಮಗೆತಿ ಹಳ್ಳಿ ರಂಗಹ
27. ಕ್ಷೆಯಗಳ ತಂಮ ಪು
28. ಂಣ್ಯಸ್ತರು ಯೇ ಸಲ್ಲದ
29. ಭಾಗವಾದ
30. ಗರ್ಭದಲ್ಲಿ ಯ ಭೂಮಿ
31. ಯೊಳಗೆ ಗೊಪ್ಪ ಮೂ
32. ರು ಪಾದ ||| ಹೊರಬಿ
33. ದ ಗಲ್ಲಗ ಮಂ ತ್ರೇ ||

Transliteration

1. śrī svastī śrī Jayābhyu-
2. dayā Śalivāhana,
3. .śaūrādya varuṣaṅga-
4. lu 1669 neya Prabha-
5. va nāmā saṁtsada Śrāva-
6. ṇa bahuḷa 5 mi Śu-
7. kravāra Anagōḍa śrī-
8. Siddalinga dēvara guḍi
9. vaḷage sile śāsāna-
10. Kamāḡetti arasuga-
11. lu maṭha . . . ṇadā svā-
12. miḡaḷu Sidalinga

13. dēvarige . . . pā . da-
14. varu Kāmpela gaudaru
15. Nāraṇa gaudaru Naja-
16. gaṇḍa sēnabhōga Kāli-
17. seyu . ja . Kāggala-
18. varu Kāraḍige Ravalai-
19. ya sarvamāṇya pu-
20. shpada Sivapa Kāmmaragi-
21. re Mallayya bādagi Nā-
22. gōja akasāle Ti-
23. paṇṇa Kāyikāda
24. Mariyaṇṇa maḍivā-
25. laṛu Chika tālavara Kā-
26. maḡeti haḷḷi Raṅga ha-
27. laiyaḡala tamna pu-
28. mṇyastaru yī sallada
29. bhāḡavāda
30. garbhadalli yī bhūmi-
31. yolage goppa mū-
32. ru pāda ||| hora bi-
33. da gallaḡa maṇ śrī-

Translation

Be it well. In the victorious Śālivāhana year 1669] Prabhava, on Friday 5th of the dark half of Śrāvaṇa (is set up) the stone *śāsana* in the temple of the god Siddhalinga dēvaru at Anagōḍ. Kāmagēti arasu and the svāmi of maṭha (granted) to the god Siddhalinga dēvaru [witnesses] Kāmpelagaṇḍa, Nāraṇagaṇḍa, Najagaṇḍa, the village accountant Kālise, Kāraḍiga Ravalaiya, Sarvamānya pushpada Sivapa, Kāmmaragire Mallayya, carpenter Nāgōja, goldsmith Tipaṇṇa, Kāyikada Mariyaṇṇa and others. In case of division three portions to good fortune.

Note

The record belongs to the reign of the Chitradurga Chiefs. The name of the ruler is not mentioned and is merely stated as Kāmagēti arasu. Since the record is dated in 1747 A. D. it might belong to Raṅgappa Nāyaka.

It appears to register some grant, the details of which are lost, to the god Siddhalinga dēvaru in whose temple the inscription stone is set up, by the Kāmagēti Chief and the svāmi of some maṭha, the name of which is lost. A number of witnesses have been named such as the village headman, the village accountant, and members of various guilds like carpenter, blacksmith, goldsmith, washerman, etc.

The details of the date, *viz.*, ś 1669 Prabhava sam. Śrāvaṇa b. 5 Śukravāra, correspond to Friday the 14th August 1747 A. D.

MANDYA DISTRICT

15

At Doddā-Arasinakere, Chikka Arasinakere hobli, on a stone lying in the paddy field in front of the village.

Size 5½' × 24"

ಚಕ್ಕ ಅರಸಿನಕೆರೆ ಹೋಬಳಿ ದೊಡ್ಡ ಅರಸಿನಕೆರೆಯ ಊರ ಮುಂದಿನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫½' × ೨೪"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ
- 2 ಹೊಯಸಳ ಭುಜಬಳ ಶ್ರೀ ವಿರಬಲ್ಲಾಳ ದೇವರೈರು ಪ್ರಭುವೀ ಸಾಂಬಾಪ್ಪಂಗೆ
- 3 ಯುತ್ಸಮಿರಲು ಸಕವರುಷ ಸಾವಿರದ ಯಿನ್ನೂರ ನಾಲ್ಕತ್ತೊಂ
- 4 ಭತ್ತನೆಯ ಚತ್ತಭಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೫ ಸೋ
- 5 ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಮುಮ್ಮಡಿ ಚೋಳ ಚತುರ್ವೇದಿ ಮಂಗ
- 6 ಲವಾದ ಪಿರಿಯರೈನ ಕೆಳೆಯ ಶ್ರೀಮದತ್ತೇಷ ಮಹಾಜನಂಗಲು
- 7 ತಮ್ಮೊಳಗೆ ಸರ್ವೈಕಮತ್ಯವಾಗಿ ವೊಡಂಬಟ್ಟು ಶ್ರೀ ಮಾಧವ ದೇವರ ಸಂ
- 8 ನಿಧಿಯಲ್ಲಿ ಶ್ರೀಮನ್ನಹಾಪನಾಯಿಧರುಮಪ ವಿರುಷಣ್ಣನವರ
- 9 ಅಂಣ್ಣ ನಾಗಪನ ಮುಂದಿಟ್ಟು ಬರೆದ ಧ್ರುವ ಉಂಡಿಗೆಯ ತಿರ ಸಾ
- 10 ಸನದ ಕ್ರಮವೆಂತಂದೆ ಆ ಮಹಾಜನಂಗಳ ವೊಳಗದ ಪ್ರಿತಿಯ
- 11 ಗೋವಿಂದಯ್ಯನ ಪಚೆಯಂಣ್ಣನ ಬಾಗೆಗೆ ಆ ಪಚೆಯಂಣ್ಣ . . . ಳ ಕಟಿ ನ
- 12 ಗಂಣ್ಣ ಸಾಮಿದೇವನೊಳಗಾದ ಪ್ರತಿಗೆ ಪ್ರತಿ ೧೦ | ಕ ಹಳಗಳ ಪ್ರತಿ
- 13 ಕಾಡುಕೊತ್ತನ ಹಳಿಯ ಸಂಭವದುತ್ತಾರಮಂ ಬೊವನ ಭಾಗೆ ೧ || ಆಲ
- 14 ಬುಜ ಹಳ ೨ || ಹೊಲ ಕಾರುರಯ ಹಳಗೆ ೧ || ಪ್ರತಿ ಕೋಡಿ ಹಳ | ಪ್ರಿ ೧
- 15 . . . ಹಳ ೧ | ಬಿದಿರ ಹಳ ೧ | ಗುಡಿಯ ಭಾಗೆಗೆ ಹೊಸ ಹಳ ೧ || ಅಂತು
- 16 . . . ಚೋಳಹಳವಿ ೩ ಅನ್ನು ೧೦ | ವರದಂಣ್ಣ ನಾರಣದೇವನ ಬಾಗೆ ಪ್ರತಿ ೧
- 17 . . . ಹಳಗಳ ಪ್ರತಿ ಕಾಳಕೊತ್ತನ ಹಳ ರಂಗನಾಯಕನ ಭಾಗೆ ೧ || ಚಾಕನ ಹಳ
- 18 ವೆತ್ತರ || ಅಂಣ್ಣಂಗೆಟ್ಟು | ಅನ್ನೂರು || ಕಾರುಹಳ | ಪ್ರಿ ೧ ಮೆಳಹಳ ಪ್ರತಿ ೩
- 19 ೧೦ | ನಾಗಂಣ ವರದ ಭಾಗೆಯ ೧೦ | . . . ಹಳಯ ಪ್ರಿ
- 20 ಕಾಳಕೊತ್ತನ ಹಳ ೧ || ಮಹಾದೇವರ ಹಳಯ
- 21 . . . ಹಳಪ್ರತಿ ಬೀರಗಾಡ ನಾಗ
- 22 ಮೆಳ ಹಳ ವಿ ೩ ಅನ್ನು ೧
- 23 . . . ನಾರಣ . . . ಹಳಗಳ ಪ್ರಿತಿಯ ವೊಕಲ ಕುಳ
- 24 ವನ ಭಾಗೆ ೧ || ಸೆಟ್ಟಹಳ ೨ || ವಲ
- 25 ಕಾರುರ ಹಳ | ಪ್ರಿ ೧ ಕೋಡಿಹಳ | ಪ್ರಿ ೧
- 26 ಅಂಣ್ಣೂರು || ಕಾರಡಿ ಕೆಟ್ಟ ಸೇನಬೋವನ ಹಳಯ ಊರ್ದಭಾಗೆ ಗದ್ದೆಗೊಡಿ
- 27 ವಿ ೧ ಮೆಳಹಳ ಪ್ರತಿ ೩ ಅನ್ನು ೧೦ | ಯಿಮರಿಯಾದೆಗೆ ನಾಲ್ಕು ತತ್ತಿನ ಮಹಾ
- 28 ಜನಗಳ ಹಳಗಳ ಸ್ತಾನ ಮಾನ್ಯವೊಳಗಾಗಿ ಚತುಸ್ಪ್ರಮೆಯ

- 29 ಗದ್ದೆ ಬೆದ್ದಲನುತ್ತು ಸರ್ವಸ್ವಾಂಯವೊನುಳುದನು ಅನುಭವಿಸಿಕೊಂಡು
 30 ಬಹೆರು ಕ್ಷೇತ್ರಗೂಡಿಕೊಡು ಕ್ಷೇತ್ರಗೂಡಿಯಿಹುದು ಆರೊಬ
 31 ರುವೊರ ಬಿಟ್ಟು ಕ್ಷೇತ್ರವ ಬಿಟ್ಟು ಹೋದವರು ಆರು ಆದರು ಆ
 32 ಕ್ಷೇತ್ರದಲಿ ತತ್ತ ಸ್ತುತವನು ತೆತು ಹೋಗುವರು

ಹಿಂಭಾಗ—

- 33 ಗುಡಿಯ
 34 ದಹ
 35
 36 ಣ ನೊಡವೆ ತಮಂಗೆ ತಮನೊಡವೆ
 37 ಅಂಣ್ಣಿಗೆ
 38 ಪಿರಿವೊರು ಪಟಣದೊಳಗೆ ತಪ್ಪು ತಲೂಡಿ
 39 ದಂಡವ ಕೊಳಲಿ ಆ ಸೇನಬೋವನ ಹಳೆಯ ಗದೆ
 40 ವೊಳಗೆ ಬ್ರಾಹ್ಮರ ಭಾಗೆಯ ಊರ್ಧಭಾಗೆ ಕಳೆದು
 41 ಯ ಅರ್ಧಭಾಗೆಯ ಗದ್ದೆ ಬೆದ್ದಲು ಸರ್ಬ್ಬ
 42 ಸೇನಬೋವ ರಂಗೂಗೆ ಸಲುದು ಮೇಷ
 43 ಪ್ರತಾವ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವಿರಬಲ್ಲಾಳ ದೇವರೈರಾಣೆ ಮಾವತ
 44 ಸಿರದಾನೆ|| ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
 45 ಹರೇತಿ ವನುಂಧರಾಂ|| ಸಪ್ಪಿವರ್ಷ ಸಹ
 46 ಸ್ವಾ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಯೆ|| ರಗುವಿನ
 47 ಹಣ

(48 ರಿಂದ 54 ಪಂಕ್ತಿವರೆಗೆ ಏನೂ ಕಾಣುವುದಿಲ್ಲ)

- 55 ವೃತ್ತಿಯ ಮರಿಯಾದೆ
 56 ವಳಿ ಮ ಸಂದು
 57 ಗೆ ಗದೆ
 58 ಳಗೆ ಗದೆ ಸ ಗೂಡಿ
 59 ಮ ತಮ ಹಳಗಲ ಉಳ ಗದೆ ಬೆದ್ದಲು
 60
 61 ಶ್ರೀ ಶ್ರೀ ವಿರಬಲ್ಲಾಳ ದೇವರೈರ ವೊಪ್ಪ
 62

Transliteration

1. svasti samasta-prasasti sahitam śrīmat-pratāpa-chakravartī
2. Hoyisaja-bhuja-baja Śrī-Vīraballāḷa dēvarsaru prithuvī saṁbrājyam ge-
3. yuttam iralu saka varusha sāvināda yimnūra nālvattom-
4. bhātaneya Chitrabhānu saṁvatsarada Kārttika ba 5 80
5. śrīmad anādiy-agrahāram Mummaḍi Chōḷa Chaturvēdi mānga-
6. lavāda Hiriyarsanakereya śrīmad aśēsha mahājanamgaḷu

7. tammolage sarvvaikamatyav āgi voḍambattu śrī Mādhava dēvara sam-
8. nidiyalli śrīman mahāpasāyitharuṁ apa Virupaṇṇanavara
9. aṁṇa Nāgapaṇa mupdiṭṭu bareda dhruva updigeya tira sā-
10. sanada kramav emteṇḍaḍe ā mahājanangala vūḷigada vritiya
11. Gōvīṇḍaiyana Pacheyamṇuana bāgege a Pacheyamṇna . . . la kaṭi Na-
12. gaṁṇa Sāmīdēvan olaḡāda vritige prati 10¹ ka haḷigala vriti
13. Kāḍukottana haḷiya sambhavad-uttāramay Bovana bhāge 1¹ Āla-
14. buja haḷi 2¹ hola Kaururaya haḷige 1¹ vriti Kōḍihaḷi ¹/₂ vri 1
15. . . . re haḷi 1¹ Bidirahaḷi 1¹ guḍiya bhāgege Hosahaḷi 1¹ amtu
16. . . . Chōḷe haḷi vri 3 antu 10¹ Varadamṇa Nārāṇa dēvana bāge
vriti 1
17. . . . haḷigala vriti Kāḷakottana haḷi Ramganāyakana bhāge 1¹ Chau-
kana haḷi
18. vuttara ³/₄ Aṁṇnamgege ¹/₂ aṁṇnūru ¹/₂ Kāruhaḷi ¹/₂ vri 1 Meḷahaḷi vriti 3
19. 10¹ Nāgaṁṇa varada , bhāgeya 10¹ . . . da
haḷiya vri
20. Kāḷakottana haḷi 1¹ Mahādēvarahaḷiya
21. . . . haḷi vriti Biragaṇḍa Nāga
22. Meḷahaḷi vi 3 antu 1
23. Nārāṇa haḷigala vritiya vokala kuḷa .
24. vana bhāge 1¹ Settīhaḷi 2¹ vala
25. Kārura haḷi ¹/₂ vri 1 Kōḍihaḷi ¹/₂ vri 1
26. Aṁṇnūru ¹/₂ Kāraḍikege Sēnabōvana haḷiya ūrdha bhāge gaḍe guḍi
27. vi 1 Meḷahaḷi vriti 3 antu 10¹ yi mariyādege nāḷku tattina mahā
28. janangala haḷigala stāna mānya voḷagāgi chatu-sīmeya
29. gaḍde beddalān uttu sarvva svāṁpyavon uḷudanu anubhavisikomḍu
30. baheru kshētra-guḍi hōhu kshētraguḍi yihudu āroba-
31. ru vūra biṭu kshētrava biṭu hōdavaru āru āḍaru ā
32. kshētradaḷi tattat-stitavanu tetu hōguvaru

Back side .

33. guḍiya
34. daha
35.
36. ṇan oḍave tammanige tammanodave
37. aṁṇnamge
38. Hirivūru paṭaṇadolage tapu tūḍi
39. daṇḍava koḷai ā Sēnabōvana haḷiya gaḍe
40. voḷage brāhmara bhāgeya ūrdha bhāge kaḷeḍu
41. ya ardha bhāgeya gaḍde beddalu sarbba
42. sēnabōva Raṅṅge salu du mēre

43. pratāpa chakravarti śrī Viraballāla dēvarsar āpe māvata
 44. sira dāna || sva-dattāp para dattāp vā yō-
 45. harēti vasumdharaṃ ! sashṭhi varsha saba-
 46. srāni viṣṭāyām jāyatē krimi || Raguvina
 47. haṇa
 48. (seven lines from here have completely worn out)
 55. vṛittiya mariyāde
 56. vaḷi ma samdu
 57. ge gade
 58. ḷage gade sa gūḍi
 59. ma tamma haḷigāla uḷa gade beddalu
 60.
 61. śrī śrī Viraballāla dēvarsara voppa
 62.

Note

Most of the inscriptions published by Mr. Rice under Maudya and Malavalli Taluks are incomplete and in many cases inaccurate. This is very well accounted for by the fact that the inscriptions in the Malavalli Taluk were copied by Mr. Rice before the Archaeological Department was formed. Almost every printed inscription has appended to it the remark "further portion illegible." But on examination *in situ* a large number of them was found to be perfectly legible. A short re-survey tour in parts of Malavalli Taluk resulted in the collection of many new inscriptions and complete revision of many inscriptions already printed. The very first inscription in the Malavalli Taluk published by Rice (Ml. 1), for example, contains sixty-two lines while only eight lines had been read by him.

This inscription (Ml. 1) was found by Rice in front of the Mādhava temple at Doḍḍa-Arasinakere. But it is a pity that while the temple, the original structure of which goes back to the Chōla period, is in an awful state of ruin, the inscription slab has been removed to the paddy fields in front of the village by a villager for use in the construction of a bund to his fields, thus causing much damage to the record itself.

The record belongs to the reign of Ballāla III, the Hoysala emperor. As regards the date there appears to have been some discrepancy. The śaka year 1249 was not Chitrabhānu as given in the record, but Prabhava. If śaka year is taken into account the details of the date would correspond to the 4th November 1327 A.D. in which case the week day does not tally with that given in the record. If the cyclic year Chitrabhānu on the other hand is taken into account, it would correspond to śaka 1264 during the reign of Ballāla III in which case the details of the date answer to 18th November 1342 A.D., a Monday, as in the record and thus the latter might be the possible date of the same.

All the mahājanas of the agraḥāra—Mummaḍi Chōḷa Chaturvēdi Mangala *alias* Hiriyarasanakere—agreed among themselves and placed on record the details of the vṛttis enjoyed by the persons connected with the temple. It is interesting to note that a number of villages named in the record like Kāḍu Kottana Haḷi, Kōḍihaḷi, Bidirahaḷi, Hosahaḷi, Anṇangere, Anṇūru, Kāruhaḷi, Melahaḷi, Seṭṭihaḷi, etc., in which the vṛttis had been distributed, are still to be found around Hiriyarasanakere, the modern Doḍḍa-Arasinakere. The record is stated to have been placed before Nāgapa, brother of the Mahāpasāyitha Virupaṇṇa, who appears to have wielded great influence among the mahājanas of that place. It is worthy of note that it is stated that the right of possession remained only for as long as the person remained in that place while it ceased when he left the place.

16

On a stone in the tamarind grove to the north-east of Dyāvārahaḷli, Chikka-Arasinakere hobli.

ಚಿಕ್ಕ ಅರಸಿನಕೆರೆ ಹೋಬಳಿ ದ್ಯಾವರಹಳ್ಳಿಯ ಈಶಾನ್ಯಕ್ಕೆ ಇರುವ ಹುಣಸೆತೋಟಿನಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಲೇ
2. ಶ್ವರ ಶ್ರೀಭುವನಮಲ್ಲ ತಳಿಕಾಡು
3. ಕುವಳಾಲ ನಂಗಲ ಗಂಗವಾಡಿ
4. ನೋಣಂಬವಾಡಿ ಉಚ್ಚಂಗಿ ಬ
5. ನವಾಸೆ ಹಾನುಂಗಲು ಗೋಂ
6. ಡ ಭುಜಬಳಿ ವೀರಗಂಗ ಪ್ರ
7. ತಾಪ ಹೊಯ್ಯಳ ಶ್ರೀನಾರ
8. ಸಿಂಗದೇವರು ದೋರಸಮುದ್ರ
9. ದಲ್ಲಿ ಪ್ರಿತುವೀ ರಾಜ್ಯಂಗಯ್ಯತ್ತಿ
10. ರೆ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಸರ್ವಾಧಿಕಾ
11. ರಿ ದಂಡ
12. ನಾಯಕ ಬಿಟ್ಟಮಯಂಗಳ
13. ನು ಪ್ರಿಂ ದಿಪ್ಪನು ನೊ
14. ಪೆಗ್ಗಡೆಯ ವಾರ
15. ದ ಮಾದಿವೆಗ್ಗಡೆಯು ಸರ್ವ್
16. ಜಿತ್ವಂವತ್ಸರದ ಕಾರ್ತೀಕ
17. ಯ ಆದಿವಾರದ
18. ಂದು ಪಿರಿಯರಸನ ಕೆಪ್ಪೆಯ
19. ಮಾಧವದೇವರ ಮಾಧವ ಬೋಳ
20. ಯನ ಹಳ್ಳಿಯ ಸುಂಕ ಅಸ
21. ಂತಕ ಗಾಣವ

22. ಮೊದಲಾದ ಸುಂ
23. ವೆಲ್ಲವಂ ತಳಕಾಡ ಗೆ
24. ಧರ್ಮ ಯ ಧರ್ಮವಂ ಕೆಡಿಸಿದನ
25. ತ ಗಂಗೆಯ ತಡಿಯಲು ಸಾಯಿ
26. ರ ಕವಿಲೆಯ ಕೊಂದ ಇದಂ ರಕ್ಷಿಸಿದಾ
27. ತಂ ಗಂಗೆಯ ತಡಿಯಲ ಸಾಯಿರ
28. ಕವಿಲೆಯ ರಕ್ಷಿಸಿದ ಮಂಗಳ ಮಹ
29. ಶ್ರೀ

Transliteration

1. svasti śrīmanu mahāmaṇḍalē-
2. śvara tribbhuvana-malla Talēkādu
3. Kuvaḷāla Namgali Gaṅgaṅvādi
4. Nopambavādi Uchchamgi Ba-
5. navāse Hānumpgaṇu goṃp-
6. ḍa bhujabala vīragamga pra-
7. tāpa Hoysala śrī Nāra-
8. siṃga dēvaru Dōrasamudra-
9. ḍalli prituvi-rājyaṃ gayvuttī-
10. re śrīman mahāpradhānaṃ sarvādhikā-
11. ri ḍamḍa-
12. māyaka Bittimayamgala-
13. nu prīm dippanu nū
14. veggadeya vāra-
15. ḍa Mādiveggadeya Sarvva-
16. jit samvatsarada Kārttika
17. ya Ādivārada-
18. ṃdu Hiriyasana-kereya
19. Mādhava dēvara Mādhava-Chōḷa-
20. yana haḷḷiya sumka āsa-
21. ṃtaka gāṇava
22. modalāḍa sum
23. vellavaṃ Talakāḍa ge
24. dharmma yi dharmmavam kedisidana-
25. ta Gaṃgeya taḍiyalu sāyi-
26. ra kavileya koṃḍa idaṃ rakshisidā-
27. tam Gaṃgeya taḍiyali sāyira
28. kavileya rakshisida maṃgala maha
29. śrī

Note

This record registers a grant made by Mādivēggade of certain customs of Mādhava Chōḷeyanahalli (a village) of the god Mādhava of Hiriyaṣanakere, to some person belonging to Talkad whose name is lost. The great minister and commander-in-chief Biṭṭimayya appears to have sanctioned this grant. The grant was made during the reign of the illustrious mahāmaṇḍalēśvara Tribhuvanamalla bhujabala Viragūṅgaṇṇaṭṭapa Hoysala śrī Nārasīṅga dēva—evidently Nārasimha I, the Hoysala emperor. No śaka date is given and the cyclic year Sarvajit corresponds to 1167 A.D.

17

At Aruhanahalli, Chikkarasinakere hobli, on a vīraḡal standing in the field belonging to Khajāṇeyya's son Siddiah.

Size 4' × 3'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಅರಾಹನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಖಜಾನೆಯ್ಯನ ಮಗ ಸಿದ್ಧಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ವಿರಗಲ್ಲ.

ಪ್ರಮಾಣ ೪' × ೩'

- 1 ಸ್ವಸ್ತಿ ಸಲಮ್ಯ ಸಂವತ್ಸರದ ಆಸ್ವಿಜ ಸು ೧ ಆ ಕಿರ್ತ್ತಿಯದ್ದರ ಮಕ್ಕಳು ನಾಗದ್ವರು ಸ್ವಗೃಹಸ್ಥರಾದಲ್ಲಿ ಕು .
- 2 ಬಯಚಕ್ಕ, ದವರು ಬಾಯಿದೇವಿಯರು ಮಾದರಗಲಡಿ

Transliteration

- 1 svasti saūmya samvatsarada Āsvija su 1 Ā Kīrttiyarsara makkaḷu Nāgarsaru svarggastaraḡalli ku . .
- 2 Bayichakka/davaru . . Bāyi dēviyaru Mādara gaḡḡi

Note

This is a vīraḡal set up in memory of Nāgarasa, son of Kīrttiyarasa, chief of Aruhanahalli. With him appears to have died his three wives Bayichakka, (?) Bāyidēvi and Mādara gavudī.

The date of the record is given as Saūmya samvatsara Āsvija su 1 Āditya vāra. No śaka year is given. Since we know from other records that Kīrttiyarasa lived in the early part of the 14th century A. D. and also since the characters belong to the same century it is possible that the given date might correspond to Sunday 2nd September 1369 A. D.

Among the other sons of Kīrttiyarasa the following are known: Bāchappa, Dēvappa, Hiriyaḡayichappa and Chikkabayichappa.

18

At Aruhanahalli, Chikkarasinakere hobli, on a stone to the west of the Ānjanēy temple.

Size 5' 3" × 1' 2"

ಚಕ್ಕ ರಸಿನಕೆರೆ ಹೋಬಳಿ, ಅರುಹನಹಳ್ಳಿಯಲ್ಲಿ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮಕ್ಕೆ ಕಿರ್ತಿರಾಜು ಅಂಗಳದಲ್ಲರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫'೩"×೧'೨"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಅರುಹ
- 2 ನಹಳಿಯ ಕೀರ್ತ್ತಿಯರ್ದ
- 3 ರ ಮಕ್ಕಳು ಬಾಚಪ್ಪನವರು
- 4 ಆತನ ತಂಮ ದೇವಪ್ಪ ಸ್ವರ್ಗಗಸ್ತ
- 5 ನಾದ ದಿನಲು ಸುಭಕ್ತು ಸ
- 6 ಂ ವ್ರತ್ಸರದ ವಯಶಾಖ ಸುಧ
- 7 ೨ ತು ದಿನ ದೇವಪ್ಪ ಆ ದೇವಪ್ಪನ
- 8 ಅರಸಿ ಬಯಚಕ್ಕಂಗಲು
- 9 ಕೂಡಿ ಬಾಚಪ್ಪನವರು ರೂ
- 10 ಹ ಬರಿಸಿ ನಿಲ್ಲಿದ ಕಂಬ್ಬ

Transliteration

- 1 svasti śrīmatu Aruha-
- 2 na haliya Kirttiyarsa-
- 3 ra makkaḷu Bāchappanavarū
- 4 ātana tamma Dēvappa svarggasta-
- 5 nāda dinaḷi Subhakritu sa-
- 6 mva[tsa]rada Vayisākha sudha
- 7 2 ṣu dina Dēvappa ā Dēvappana
- 8 arasi Bayichakkamgeḷi
- 9 kūḍi Bāchappanavarū rū-
- 10 ha barisi nīlsida kambba

Translation

Be it well. The day on which Dēvappa, younger brother of Bāchappa son of the illustrious Kirttiyarasa of Aruhanahalli died, was Friday the 2nd of the bright half of the month Vaiśākha in the cyclic year Subhakritu.

To Dēvappa and his queen Bayichakka, Bāchappa got the figures carved and erected the pillar.

Note

The record had been published by Rice as MI. 13. The reading of it has now been revised. The viragal which contains the record was set up in memory of Dēvappa and his wife Bayichakka by Dēvappa's elder brother Bāchappa. Dēvappa and Bāchappa were the sons of Kirttiyarasa, the chief of Aruhanahalli. The śaka year is not given in the record. Since Kirttiyarasa lived in the early part of the 14th century

A. D. as noticed in E. C. III Ml. 4, 12 etc., the cyclic year Śubhakṛitu might correspond to A. D. 1362. But in that year there were two Vaiśākhās and in neither of them the 2nd day of the bright half is Friday as mentioned in the record.

19

At Tippūr, Chikkarasinakere hobli, on a vīragal standing in the field belonging to Kempegauḍa, son of Chikkavenkaṭe gauḍa.

Size 6' × 4'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ತಿಪ್ಪೂರು ಗ್ರಾಮದಲ್ಲಿ ಚಕ್ಕವೆಂಕಟೇಗೌಡನ ಮಗ ಕೆಂಪೇಗೌಡನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ವೀರಗಲ್ಲ.

ಪ್ರಮಾಣ ೬' × ೪'

1. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೫ ಲು ಬಸ್ತಿಯ ತಿಪ್ಪೂರು ಒಡೆಯ
2. ದಾಸನ ಮಗ ನಿರಂಗನೂರ ಉಡೆಯಂ ಹೆಂಗೊಲೆಯಲ್ಲಿ ವಸಕ್ಕೆ ೮
3. ತನ ಮಗ ತಿಮ್ಮಣ ಮಾಡಿಸಿದ ಗೋವಿನರರುಗಣ ಬಹ ವೀರಗಲು

Transliteration

1. Sarvajitu samvatsarada Kārttika śu 5 lu Bastiya Tippūra Oḍeya
2. Dāsana maga Nirangana ūra uḍeyama hēṅgoleyalli vasakke ā-
3. tana maga Timmaṇa māḍisida gōvinaraṅgaṇa baha vīragalu

Translation

On the 5th of the bright half of Kārttika in the year Sarvajitu, Siranga, son of Dāsa, lord of Basti-Tippūr [died] in a raid where women were being molested and killed. His son Timmaṇa erected the vīragal.

Note

This is a vīragal which records the death of a hero by name Siranga, son of Dāsa the *oḍeya* of Bastiya Tippūr. Siranga appears to have fought and died defending the women of his village whom the enemies tried to molest. His son Timmaṇa erected this vīragal in memory of his father. The vīragal has five panels of sculpture. Each panel is beautifully carved, like so many other vīragals in Aruhanahalli, the neighbouring village. No śaka date is given. The characters appear to belong to the 14th or 15th century A. D. and the given date, *viz.*, Sarvajitu sam. Kārttika śu. 5 might correspond to Thursday the 6th October 1407 A. D.

20

At the same village Tippūr, Chikka-arasinakere hobli, on a stone in Kuḷavāḍi Mullinga's land.

Size 4' × 2'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ತಿಪ್ಪೂರಿನಲ್ಲಿ ಕುಳವಾಡಿ ಮುಲ್ಲಂಗನ ಹೊಲದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ : ೪' × ೨'

1. ಶ್ರೀ ಸೊನ್ನಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯಂ ಶ್ರೀಪ್ರಿತುವೀವ
2. ಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ ಪರಮ ಭಟ್ಟಾ
3. ರಕಂ ಯಾದವಂ ಕುಲಾಂಬರದ್ಯಮಣಿ ನಮ್ಯಕ್ತ ಚೂ
4. ಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಪುಲಪುಳು ಗಂಡ ಗಂಡ
5. ಭೇರುಂಡ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕ
6. ರಾಮ ಪೈರೀಥ ಕಂಠೀರವ ಮಂಡಳಿಕರಗೊಂಡ ಗಂ
7. ಅದಿಯಮ ಕುಲ ಸಜನ ಕಾಂಚಿ ಕೊಂಡ ನಾ
8. ಕನಪುರ ಮಗರರಾಜನಿರ್ಮೂಳ ಚೋಳರಾಯಪ್ಪ
9. ತಿಷ್ಣಾಚಾರ್ಯ ಯ ಸಮುದ್ಧರಣ ಕಾಡವರಾದೇಸಪಟ್ಟಿ ನಿ
10. ಸ್ತಂಕಪ್ಪತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯಸಳಭುಜಬಳ
11. ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳ ದೇವನು ಪ್ರಿತುವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರ
12. ಲು ದ ತಿಪ್ಪುರ ಕವಿಕಂದಪ್ಪರ ಸಿನ್ಹ ಬಾ
13. ಳ ಚಂದ್ರದೇವರ ಮಕ್ಕಳು ಗುಂಮ ನು
14. . . . ಕಂದರ್ಪ ನ ಮಕ್ಕಳು ಬೋವಂಣನು ಚಂಣನು
15. ಯ ತಿಪ್ಪುರ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ
16. ಮಕ್ಕಳು ಚ ಸೆಟ್ಟಿಯ ಮಗ ಪಟಡಿ ಸೆಟ್ಟಿಗು ನಕ
17. ರ ಸೆಟ್ಟಿ ಪಟ್ಟಣ ಸ್ವಾಮಿ ಚಕ್ರವರ್ತಿಯ ಮಗ ಅಂತ
18. ಪ್ಪ ಯತಿವರಿಗೆ ಕೊಟ್ಟ ಶಾಸನದ ಕ್ರಮವೆಂತಂದರೆ
19. . . ಅಣ್ಣನ ಒಡವೆ ತಂಮ್ಮಂಗಿ ತಂಮನ ಒಡವೆ ಅಂಣ್ಣಂ
20. ಗೆ ಮಾವನ ಒಡವೆ ಅಳಿಯಂಗಿ ಅಳಿಯನ ಒಡವೆ
21. ಮಾವಂಗಿ ಸೇರ್ವಕೊಂಡು ಸಪ್ರತಿಬದ್ಧದೆ ಗಂಡನುಳ್ಳದೆ ವಡ
22. ವೆಯ ಹಳಗೆ ನುಡುವುದು ತೊತ್ತಪ್ಪಡೆ ಎಳೆದು ಬಿ
23. ನುಡುವುದು ಹಗಲು ನೂಳೆ ಯಿರುಳು ಸಜ್ಜನೆ ವೊ
24. ಡಲಲಿ ವೊಕ್ಕಲ ರಣಕ್ಕೆ ದಂಡವಿಲ್ಲ ಮತ್ತು ನೆ
25. ತ್ತುದು ಹಣ ತುಂಬಿದುದು ಕಿಳಗು ಬಿನಾಡಿ
26. ಕೊಡುವುದು ಹಾದರಕೆ ದಂಡವಿಲ್ಲ ಆ ಪಟ್ಟಣ
27. ಸ್ವಾಮಿಗಳಿಗೆ ಸಲುವ ವಾನ್ಯ ಮನೆ
28. ನ ೨ ಚಕ್ಕ ಕಟಣಗೆಹುವೊ ಗಡ್ಡೆವೊಳಗೆ
29. ಮನೆಗೆ ಬಂದು ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳಿಗೆ ಎರೆ
30. ಡು ಬೆದ್ದಲು ೧೨೦೦ ಚಕ್ಕ ಕಾಟಣಗೆಹು ಪಟಣ
31. ಸ್ವಾಮಿಗಳಿಗೆ ಹಿರಿಯ ಕಾಟಣಗೆಹುಯಲಿ ಚಕ್ಕಣನ
32. ಎರಡು ಕಂಡುಗವನು ಜಯ ಆರ್ಚನೆಗೆ ಬಿಟ್ಟನು ಹರಿಯ
33. ಮನೆಗೆ ಪ್ರತಿಭಾಗೆನ ಮನೆಗೆ ಪ ೨ ಹೊಲೆಯರ ನು
34. ನೆಗೆ ಪ ೧ ಮತವನು ಆಗಂಬವನು ಮಾಡದವರಿಗೆ ಮನೆ
35. ವಣಿಯಲ್ಲ

Transliteration

1. śrī sosti samasta bhuvanāśrayam śrī-prituvī-va-
2. llabham mahārājādhirājam paramēśvaram parama-bhāṭṭā-
3. rakam Yādava-kulāmbara-lyumaṇi samyakta chū-
4. dāmaṇi Male-rāja rāja Malapurulu gaṇḍa gaṇḍa-
5. bhēruṇḍa Sanivāra-siddhi Giridurga-malla chaladaṇḍa-
6. Rāma vairibha-kamṭhīra va maṇḍalikara goṇḍa-gaṇḍa . . .
7. Adiyama-kula . . . sajana Kāmchi-koṇḍa Nā-
8. kana pura Magara-rāja-nirmūla Chōla rāya-pra-
9. tiṣṭhachārya . . . ya samuddharaya Kāḍavarā dēsa paṭṭa ni-
10. ssamka-pratāpa-chakravarti Hoyisaḷabhuja-bāla
11. Śrī-Viraballāla dēvanu prituvī rāyam geyyuttira-
12. lu . . . da Tippūra Kavi-kamḍarppara sisya Bā-
13. lachapdra dēvara makkaḷu Guṇṇa . . . nu
14. . . Kamḍarpa . . na makkaḷu Bōvaṇṇanu . Champanu
15. ya Tippūra paṭṭaṇa svāmigaḷa
16. makkaḷu chi setṭiya maga Paṇḍi settigu Naka-
17. ra setṭi paṭṭaṇa svāmi chakravartiya maga amṭa-
18. ppa yativarige koṭṭa śāsanada kramavemṭendare
19. annana oḍave tammaṇge tammana oḍave amṭa-
20. ge māvana oḍave aḷiyaṇge aḷiyana oḍave
21. māvaṇge sēḍukomḍu sapratibaddhade gaṇḍanullaḍe vaḍa-
22. veyya haḷige suḍuvudu tottappaḍe eḷeḍu bi-
23. suḍuvudu haḷalu sūḷe yirulu sajjane vo-
24. ḍalali vokkala raṇakke daṇḍav illa mattu sa-
25. ttudu haṇa tumbiḍudu kiḷagu bisāḍi-
26. koḍuvudu hāḍarake daṇḍavilla ā paṭṭaṇa
27. svāmigaḷige saluva mānya mane
28. sa 2 Chikkakāṭaṇagere vo gadde volage
29. manege baṇḍu paṭṭaṇasvāmigaḷige era-
30. ḍu beddala 1200 Chikkakāṭaṇagere paṭaṇa
31. svāmigaḷige Hiriya kāṭaṇagereyali Chikkaṇana
32. eraḍu kaṇḍugavanu jaya ārchanege biṭṭanu Hariya
33. manege pratibhāgena manege pa 2 holeyara ma-
34. nege pa 1 matavanu āraṇbavanu māḍadavarige mane
35. vana yillā

Note

The stone on which the present record is engraved was completely buried under the earth, only the topmost portion containing some figures in relief being visible. When excavated it was found that the stone contained an epigraph fairly

well preserved. On the top of the record are the figures of sun, sword, Mukkoḍe, ḍavaṇe, ḍavaṇakōlu and moon in the top row and a tiger and an anthropoid Gaṇḍabhērūṇḍa in the second row. The Gaṇḍabhērūṇḍa has placed his hands on the heads of two bhaktas who are seated with folded hands on either side. The figure of Gaṇḍabhērūṇḍa is commonly represented on the inscriptions of the 13th century A.D. found in parts of Maḷavaḷḷi and Maddur Taluks.

The record introduces us to Vīraballāḷa II, the Hoysaḷa ruler with his usual titles. It appears to register certain grants to an ascetic of that place for exercising certain powers in connection with some social customs that prevailed during those days, by the paṭṭaṇasvāmi, Nakaraseṭṭi and other leaders of the place

A mention of Bālachandra dēvaru, disciple of Kavikandarpa, is made in the record. As we know that Bālachandra was the son of Kandarpa dēva from a record discovered on the top of the hill near the same village of Tippūr (*see* next record) it is possible that Kavikandarpa was both his father and guru. Bālachandra himself had the title of Kavikandarpa according to an inscription found in the fort at Belgaum.

No date is mentioned in the record. Since it belongs to the reign of Vīraballāḷa II and since the son of Bālachandra is mentioned in it, it might belong to about 1220 A.D.

21

At the same village Tippūr, Chikkarasinakere hobli, on the pedestal of a Jīna image on the hill.

ಚಕ್ಕರಸಿನ ಕೆರೆ ಹೊಬಳಿ, ತಿಪ್ಪೂರಿನಲ್ಲ ಜನಗುಡ್ಡದ ಮೇಲೆ ಹೊಂಡದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಜಿನಬಿಂಬದ
ಪೀಠದ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿ ಪುಥಯ ಭಾಷಾಕವಿ ಚಕ್ರವರ್ತಿ ಕಂದರ್ಪದೇವರ ಮದವಳಿಗೆ
2. ಸೊಂನ್ನಾದೇವಿಯರ ಮಗ ಕಾಣೂಗ್ಗಣ ತಿಳಕನುಮಪ್ಪ
3. ಬಾಳಚಂದ್ರ ದೇವರುಂ ತಂಮ ಗುರುಗಳಿಗೆ ಪರೋಕ್ಷವಾಗಿ ಮಾಡಿದ
4. ಪ್ರತಿಷ್ಠೆ

Transliteration

1. svasti vubbaya-bhāṣā-kavi-chakravartī Kaṇḍarpa dēvara madavaḷige
2. Soṃṇṇā dēviyara maga Kāṇūrggaṇa ṭiḷakanuṃ appa
3. Bāḷa Chandra dēvaruṃ taṃma gurugaḷige parōkshavāgi māḷida
4. pratishṭe.

Translation

Be it well. Consecration made in memory of his guru by Bālachandra dēva, ornament to the Kāṇūrggaṇa (group), emperor among poets of either languages and son of Soṇṇāḍēvi, wife of Kandarpa dēva.

Note

A small hill near Tippūr was once famous for the Jaina basti constructed on its top by the well-known Hoysala general Gaṅga Rāja in A. D. 1117. But for the beautiful inscription MI. 31, which records the construction of the basti, and a few fragments of sculpture strewn all round, nothing of the original basti now remains. There are a few mutilated Jain images lying here and there uncared for. Among them is an image of a seated Jina whose head is broken and lost. On the pedestal of this image is the present record.

This inscription records the consecration of the Jina image by Bālachandra dēva in memory of his guru. This Bālachandra dēva appears to have been a great poet both in Kannada and Sanskrit. Though none of his works is yet available, there are two inscriptions in Belgaum fort composed by him. He has called himself in those inscriptions as chaturbhāshākavi chakravarti, i.e., emperor among poets of four languages.

The guru in whose memory the image was consecrated is not named in the record. But from other sources we know that his name was Mādhava Chandra son of Sakala Chandra. According to the inscription No. 19 noticed above Bālachandra dēva was the disciple of Kavi Kandarpa or Kandarpa dēva his own father. Bālachandra himself was the guru of Lakumādēvi, wife of the famous Kannada poet Janna.

That Bālachandra dēva's father was Kandarppa dēva and mother Sonnādēvi are additional pieces of information gleaned from this record.

No date is given. Since the other two records composed by Bālachandra are dated in 1204 A. D. the present record also may belong to the same period.

22

At Setṭihalli, Chikkarasinakere hobli, on a stone in Manhegauda's land to the south of the village.

Size 2'1" × 2'1"

ಚಕ್ಕ ರಸಿನಕೆರೆ ಹೋಬಳಿ ಶಿಟ್ಟಹಳ್ಳಿ ಗ್ರಾಮದ ದಕ್ಷಿಣಕ್ಕೆ ಮಂಜೇ ಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨'೧" × ೨'೧"

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಆಶೇವಯ್ಯನ
2. ಮಗಂ ಅರಿಯಮ್ಮ ಸೆಟ್ಟಿ
3. ದಿತ್ತುವಟ್ಟಮಂ ಕೊಟ್ಟಂ ಇ
4. ದ ಕೊಡದವರು ಕವಿಲೆ
5. ಯ ಕೊಂದ ಪಾಪಕೆ ಹೋಹ

Transliteration

1. svasti śrī Asevayyana
2. magam Ariyamma setṭi
3. bittuvaṭṭamam koṭṭam i-
4. da kodadavaru kavile-
5. ya komḷa pāpake hōha

Translation

Be it well. Ariyamma Setṭi, son of the illustrious Asavayya, granted the *bittuvaṭṭa* (land granted for the maintenance of the tank). Those who do not maintain this (grant) will acquire the sin of killing tawny cows.

Note

This short inscription of which only the first three lines have been defectively read and published as Ml. 26. by Rice, actually contains five lines. It records the grant of land for the maintenance of a tank by Ariyamma setṭi son of Asevayya. The record ends with an imprecation that he who does not continue the grant would incur the sin of killing tawny cows. Asevayya appears to be the same person mentioned in an inscription noticed below.

The record is not dated. Paleographically it may be assigned to about the tenth century A. D.

23

At Kaḍḷavāgilu, Chikkarasinakere hobli, on a vīraḡal to the east of the Siddhēśvara temple.

Size 5' 4" × 3'

ಚಕ್ಕರಸಿನಕರೆ ಹೋಬಳಿ ಕಡ್ಲವಾಗಿಲು ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ಗುಡಿಯ ಪೂರ್ವಕ್ಕೆ ಇರುವ ವೀರಗಲ್ಲು.
ಪ್ರಮಾಣ ೫' ೪" × ೩'

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ತ್ರಿಭುವನ ಮಲ್ಲ ತಳಿಕಾಡು ಗೊಂಡ ಭುಜ
2. ಬಳಿ ವೀರಗಂಗ ವಿಷ್ಣುವರ್ಧನ ಶ್ರೀವೀರಬಲ್ಲಾಳು ದೇ
3. ವರ ಪ್ರತಿವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರೆ || ಸಕವರಿಷ ೧೧೧೪ ಕನೆಯ ಪರಿಧಾವಿನಂವಚ್ಚರ ಚಯತ್ರವಾನ
4. ದಲು ಸೋನಲಿಯಪ ಮೂಗರ ನಾಡಾಳುವ ಜಿಟಿಯ ನಾಯಕನ ಮಗ ಬಡಗುಡುನಡ ಕಡಲವಾಗಿ
5. ಲ ಪೆರುಮಾಳು ನಾಯಕನು ಪೊಲಗರ . . . ಕಾಳಗದಲು ಕ . . . ರಾ ಮು . . .
6. ರಳವಿನಲು ಮಿಣುದು . ಮಿಗೆ ಚ ವೀರಸ್ವರ್ಗಸ್ತನಾದ . . . ಕೊಡಂಗೈಯ್ಯಧರ್ಮಾಳ .
ನಾ . . .
7. ಯಕನು . . . ಗಾದ . . . ನಾರಣ ನಾಯಕ . . .
8. . . . ಇ ಕಲ್ಲ ರೂಪಾರವನು . . .
ಯುಮಾತಂ . . .

Transliteration

1. svasti śrī Tribhuvana-malla Talakāḍu-gomḍa bhujā-
2. baḷa Vīra-gaṅga Viṣṇuvardhana śrī Vīra-Ballāḷu dē-
3. vara pritivīrāḷyaṁ geyyuttam ire ṽ saka varisha 1114 kaneya Paridhāvi
saṁvachchhara Chayitra māsa-
4. dalu Sōsaliyapa Mūgara nāḍāḷuva Chaṭaya nāyakana maga Baḍaguḍu naḍa
Kaḍalavāgi-
5. la Perumāḷu nāyakana Polagara kaḷagadalu ka rā mu
.
6. raḷivinalu miḇiḍu migucha vīra-svarggaṣṭan āda
koḍangeyu dhamāḷa . nā
7. yakana gāda Nāraṇanāyaka
8. i kalla rūhāraṇu yumāṭam
.

Note

This viragal inscription has been published by Mr. Rice as Malavalli 27. It has been revised here. The record belongs to the reign of the Hoysala king Viraballāḷa dēva who is given the usual titles of Tribhuvanamalla, conqueror of Talakāḍu and bhujabala Viraganga-Viṣṇuvardhana. The viragal is set up in memory of Perumāḷu Nāyaka of Kaḍalavāgilu in Baḍagundu nādu, son of Chaṭaya nāyaka who was the ruler of Mūgara nāḍ (Mūgūr nāḍ), for having fought in the battle with Polegas and rescued (the cattle) during the destruction of the village. A koḍange or grant was also made for him. The name of the sculptor who carved the viragal is lost.

As regards the date, only the names of the cyclic year Paridhāvi and the month Chayitra are given along with the śaka year 1114. This date corresponds to March April 1192 A.D.

24

At Kaḍlavāgilu Chikkarasinakere hobli, on a viragal to the east of the Siddhēśvara temple.

Size 3' × 2'6"

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ಕಡ್ಲವಾಗಿಲು ಗ್ರಾಮದಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ವಿರಗಲ್ಲು.
ಪ್ರಮಾಣ ೩' × ೨' ೬"

1.
2. ಕೋಟ ಬಿದ್ದು
3. ಕರ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಸು ೧ ಲು ಕಡಿಲವಾಗಿಲ ದಾ
4. ಯೋಜನ ಮಗ ದಾಯೋಜನು ಹುಯಿಸಿದ ವಿರಗಲ್ಲು
5. ಸೇನಬೋವ ಕಾಮಣನ ಬರಹ

Transliteration

1.
2. kōja bidda
3. Kara samvatsarada Bhādrapada su 1 lu Kaḍilavāgila Dā-
4. yōjana maga Dāyōjanu huyisida viragallu
5. sēnabōva Kāmamṇana baraha

Note

This is another viragal record found in the same village Kaḍlavāgilu. The top portion of this inscription is worn out and lost. The record states that Kōja fell (fighting in some battle) and that the stone was set up in his memory by Dāyōja, son of Dāyōja of Kaḍlavāgilu. The record was written by Kāmanna, the Village Accountant. The record may be assigned to about the 13th century and the given cyclic year Khara may be equivalent to 1231 A. D. Kaḍlavāgilu mentioned in the record is the same as Kaḍlavāgilu where the record is found.

25

At Kaḍlavāgilu, Chikkarasinakere hobli, on a viragal to the east of the Siddhēśvara temple.

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ, ಕಡ್ಲವಾಗಿಲು ಗ್ರಾಮದಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ
ವೀರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ತ್ರಿಭುವನ ಮಲ್ಲ ತಳಕಾಡುಗೊಂಡ ಭುಜಬಳಿ ವೀರಗಂ
2. ಗೆ ವಿಷ್ಣುವರ್ಧನ ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳು ದೇವರು ಪ್ರತಿರಾಜ್ಯಂ ಗೆಯ್ಯಮಿರೆ
3. ಸಕವರಿಷ ೧೦೦೪ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಮಾಸದಲು ಸೊಸಲ ನಾಡಾಳುವ ಮ
4. ಗರ ಚಕೆಯ ನಾಕನ ಮಗಂ ಬಡಗುಂದು ನಾಡ ಕಡಲವಾಗಿಲ ಭೂಮಿಕಾಕಿ ಕಾಮೆಯ
5. ನಾಯಕನು ತೊಲಗಾದಗಂಡ ಸಿತಗಾರಗಂಡ ಮನು ಕಾಮೆಯ ನಾಯಕ
6. ನು ಕಡಲವಾಗಿಲ ಹರಕಿನಲು ತುಟುವ ಮುಗುಚಿ ವೀರಸ್ವರ್ಗಸ್ತನಾದನು|| ಇ ಕಲ್ಲ ಹೊಯ್ದಿದ
ಕಾಮೆ
7. ಯ ನಾಯಕನ ಸುಪುತ್ರ ಕುಳದೀಪಕನು ತಲಗಾಳು ಗೌಡ ಬಲ್ಲಹಂ . . ರಾತಿನಾಯಕ
8. ನು|| ಇ ಕಲ್ಲಂ ರೂಪಾರವನು ಮಾಡಿದನು ಪುರದಾಚಾರಿಯ ಮಗ ಮಂಡಳಿಕಾಚಾರಿ ಶ್ರೀ

Transliteration

1. svasti śrī tribhuvana-malla Talakāḍugomḍa bhujabala-vīra-gaṃ-
2. ga Viṣṇuvardhana śrī Vīra-Ballāḷu dēvaru pritvi rājyam geytam ire
3. saka-varisha 1114 Paridhāvi samvachchharada Bhādrapada māśadalu
Sosali nāḍāḷuva Ma-
4. gara Chikeya-nākana magam Baḍagumdu nāḍa Kaḍilavāgila bhūmikaḷa
Kāmeya.

5. nāyakānu tolagāḍa-gaṇḍa sitagāra gaṇḍa manu Kāmeya nāyaka-
6. nu Kaḍilavāgila harahinalu turuva maguchi vīrasvargastan ādanu i kalla hoysida Kāme-
7. ya nāyakana suputra kuḷadīpakānu Talagāḷu gaṇḍa ballaham . . rāti nāyaka-
8. nu^{||} i kallam rūbāraṇu māḍidanu Puradāchāriya maga Maṇḍalikāchāri śrī

Translation

Be it well, while the illustrious Tribhuvanamalla conqueror of Talakāḍu, Bhujabaḷa Viraganga Viṣṇuvarddhana śrī Viraballāḷa dēva was ruling the kingdom of earth :

In the month of Bhādrapada in the cyclic year Paridhāvi, corresponding to the śaka year 1114, Kāmeya nāyaka, farmer of Kaḍlavāgilu in a Baḍagundu nāḍu, son of Chikeya nāyaka of Magara (Māgūr?) ruler of sosalināḍ, unflinching hero, champion over adulterers, having returned the cattle in the Kaḍilavāgilu battle field, attained the heaven. Kāmeya nāyaka's son Talagāḷu gaṇḍa, an ornament of his race, got this stone set up. Puradāchāri's son Maṇḍalikāchāri carved this stone.

Note

This is one other viragal set up near the Siddhēśvara temple at the same place Kaḍlavāgilu. The record belongs to the reign of the Hoysaḷa king Viraballāḷa dēva and mentions the death of Kāmeya nāyaka of Kaḍilavāgilu during a cattle raid. He is praised here as a champion over adulterers and an unflinching hero. His father was Chikeya nāyaka, ruler of Sōsale nāḍu. Kāmeya nāyaka's son Talagāḷu gaṇḍa got the stone set up in memory of his father.

Saka 1114 Paridhāvi sam. of the record corresponds to A.D. 1192. Except the month Bhādrapada, further details of the date are not given.

26

At Manchanahalli, Malavalli hobli, on a stone standing to the south of Doḍḍa-Mādegauḍa's back-yard.

Size : 3'6"×2'6"

ಮಳವಳ್ಳಿ ಕೋಟಿ ಮಂಚನಹಳ್ಳಿ ಗ್ರಾಮದ ದೊಡ್ಡ ಮಾದೇಗೌಡನ ಹಿತ್ತಲಿಗೆ ದಕ್ಷಿಣದಲ್ಲರುವ ಕಲ್ಲನಲ್ಲಿ.

ಪ್ರಮಾಣ : ೩'೬"×೨'೬"

1. ಶ್ರೀ ಗಣಾಧಿ
2. ಪತಯೇ ನಮಃ
3. ಶ್ರೀ ನಂಜುಂಡಲಿಂ

4. ಗಯೆಂ ನಮಃ ಶ್ರೀನಾ
5. ರ ಸಿಂಹ ಸಾಮಿಯ
6. ವರ ಪದವೆ ಗತಿಃ
7. ಶುಭಮಸ್ತು
8. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾದ್ಯ ದಯ ಶಾಲಿವಾಹನ ಶ
9. ಕ ವರುಷ ೧೫೯೪ ಸಂ
10. ದು ಬಹ ಪರಿಧಾವಿ ಸಂವತ್ಸರ
11. . . ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
12. ಮೈಸೂರ ಸಂಸ್ಥಾನದ
13.
14. ನರಸರಾಜವಡೆಯರವ
15. ಕೊರೆಯಂಜ್ಞೆಯನವರ ಕುಮಾರ
16. ಧುವೀರಾಚ್ಯಂಗೈಯುತಿಹ
17. ವಳಿಯ ನಾ
18. ಮಿಯವರ ಸಂನಿಧಿಯಲ್ಲ
19. ಭೋಜನ ಮಾಡುವ ಬ್ರಾಹ್ಮಣ
20. ಕಡೆಯ ನುಗ
21. ಚನಹಳೆಯ ಗ್ರಾಮ ೧ ಆನ
22. ಕನ್ನಾಟ ಶಿಲಾ ಪ್ರತಿಷ್ಠೆಯನ್ನೂ ಮಾಡಿ
23. ತು ನೀಮೆಯ ವಿವರ
24. ಮಂಚದ ಗಾಳಿ . ಸಂ
25. ಅಲ್ಲಂದಂ ತೆಂಕಲು ಮೊ
26. ಯಂತಿ ಚತುನೀಮೆಯೊಳಗುಳಿ ನಿಧಿ ನಿಕ್ಷೇಪ
27.

Transliteration

1. śrī Gaṇādhī-
2. patayē namaḥ
3. śrī Nampjunḍa liṃ-
4. gayeṃ namaḥ śrī Nā-
5. rasimha sāmīya-
6. vara padave gatiḥ
7. śubham astu
8. svasti śrī vijayād-bhūdaya Śālivāhana śa-
9. ka varuṣa 1594 sam
10. du baha Paridhāvi samvatsara
11. . . śrīmad-rājādhirāja rāja-paramaśvara
12. Maisūra samsthānada
13.

14. Narasarāja vadeyarava
15. Toreyampaiyanavara kumāra
16. thuvī-rāṇyaṁ geyutiha
17. valiya nā
18. miyavara saṁnidhiyallu
19. bhōjana māḍuva brāhmaṇa
20. kaḍeya maga
21. Chanahaliya grāma 1 ā sa
22. kannāṭi śilā-pratiśṭheyaṁnnū māḍi
23. tu simeya vivara
24. manchada gāḷa . sam
25. allinḍam tēṁkalu mo
26. yimṭi chatusimeyolagula nidhi nikshēpa
27.

Note

The right portion of this record has been worn out very much and cannot be read. It seems to register the grant of a village probably Manahanahalli for feeding Brahmins in some temple. It gives the usual title of the Mysore kings and mentions incidentally Narasarāja Oḍeyar, but the king to whose reign it belongs cannot be made out. Judging from the date which is given as s. 1594 it must be a record belonging to the reign of Doḍḍa Dēva Rāja Voḍeyar. The details of the date are lost except for the śaka year 1594 and the name of the cyclic year Paridhāvi. This year corresponds to 1672 A.D.

27

In the ruined site of the becharak village Bommana halli, Maḷavalli hobli, on a stone standing near the banian tree.

Size 3'6" × 2'10"

ಮರವಳ್ಳಿ ಹೋಬಳಿ, ಧನಗೂರು ಗ್ರಾಮದ ದಾಖಲೆ ಬೊಮ್ಮನಹಳ್ಳಿ ಬೊಡ್ಡಿಯ ಪಾಳು ನಿವೇಶನದಲ್ಲು ಅಲ್ಲದ ಮರದ ಹತ್ತಿರ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩'೬"×೨'೧೦"

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ಶ್ರೀ
2. ನಮಸ್ತುಂಗ ಶಿರತ್ಪುಂಜಿ ಚಂದ್ರ ಜಾಮರ ಜಾರವೇ ಶ್ರೈಲೋಕ್ಯ ನಗರಾರಂ
3. ಧ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವ
4. ರುಷ ೧೪೬೩ ಸಂದು ವರ್ತಮಾನವಾದ ಸ್ಥವ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧ ಬುಧವಾರದಲೂ
ಶ್ರೀಮನ್ಮಹಾ
5. ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರ ಅಚ್ಯುತ ರಾಯ ಮಹಾ

6. ರಾಯ . . . ಸುಖದಿಂದ ವಿದ್ಯಾನಗರಿಯಲು ಪೃಥ್ವಿರಾಜ್ಯಂ ಗೃಹಿಸ್ತರಲು ಶ್ರೀಮತು ಆ
7. ಲಗೋಡ ರಾಜ್ಯಾಧಿಪತಿ ಶ್ರೀಮನ್ಮಹಾಶೇನಾನಮದ್ರಪಾಲನ ಗಜನಿಂಹ [ಕುಮಾರ]
8. ರ ವೀರಪ್ಪವಡೆಯರ ಕುಮಾರನು ಅಚ್ಚುತರಾಯ ವೀರಣ ವಡೆಯರು
9. ಸಾಧಿಪನವರ ಮಗ ಚಕ ಸಾಧಿಪನವರಿಗೆ ಉಂಬಳಿಯಾಗಿ ಕೊಟ್ಟ
10. ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ನಮಗೆ ರಾಯರು ಉಂಬಳಿಯಾಗಿ
11. ಪಾಲಿಸಿದ ತಲಕಾಡ ನೀಮಿಗೆ ಸಲುವ ದಮಗೂರ ಸ್ವರೋಳಗಣ ಬೊಮ್ಮನಹಳ
12. ಯ ಗ್ರಾಮವನು ನಿಮಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸಿದವಾಗಿ ಆ ಗ್ರಾಮಕೆ
13. ಸಲುವ ಚತುಸ್ತೀಮಯೋಳಗಾದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾ
14. ಮಿ ನಿಧಿ ಸಾಧ್ಯವೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜ ಸ್ಯಾಮ್ಯ ನಹ
15. ನೀಲು ನಿಮ ಪುತ್ರ ಪೌತ್ರ ಪರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಕೃಷ್ಣ
16. ಸ್ಯಾಯಿಯಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿಸಿಕೊಂಡು ಬಹಿರಿಯೆಂದು ಕೊ
17. ಟ ಗ್ರಾಮಗೊಡಗೆಯ ಶಿರಾಶಾಸನ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯ ದಾನಾ
18. ಧೈಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ
19. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಕಾರೇಣ
20. ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧ
21. ರಾ ಪಷ್ಠಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇಕ್ರಮಿ || ಶ್ರೀ

Transliteration

1. śrī Gaṇādhīpatayē namaḥ śrī
2. namaḥ-tuṃga śīraś-chuṃbi chandra-chāmāra-chāravē trailōkyā
nagarāram-
3. bha mūla-stambhāya Sambhāvē || svasti śrī Jayābhyudaya Śālivāhana
śaka va-
4. rusha 1463 samḍu varttamānav-āda Plavasamvatsarada Phālguna śu 1
Budhavāradaḥ śrīman mahā-
5. rājādhirāja rāja-paramēśvara śrī Vīra-pratāpa śrī Vīra Achchuta
rāya mahā
6. rāya . sukhadim Vidyānagarīyalu prithvi rājyam gaiṭṭīralu
śrīmatu A-
7. luguḍa rājādhipati śrīman Mahāśēnāsamudrapālana Gaja simha . . .
8. ra Virappa vaḍeyara kumārann Achchutarāya Viranna vaḍeyaru . . .
9. Sādhipanavara maga Chika Sādhipanavarige
umbaliyāgi koṭa
10. śilā śāsanada kramav emperadare namage rāyaru umbaliyāgi
11. pālīsida Talakāḍa simoge saluva Danugūra staladolaḡaṇa Bommana haḡi-
12. ya grāmavannu nimage sarvvamānīyavāgi pālīsīdevāgi ā grāmako
13. saluva chatuḥ-sīney-olaḡāda nidhi nīkshēpa jala-pāśhāṇa akshīṇi āḡā-
14. mi siddha sādhyav-empa aḥṭa-bhōga-tēja svāmīya saha
15. nūi nīpma putra-pautra-parampareyāgi ā-chandrārkkā-

16. sthāyiyāgi sukhadim anubhavisikomḍu bahiriyemḍu ko-
17. ṭa grāma-godageya śilā-śāsana || dāna pālanayōr-madhye dānā-
18. chhrēyōnupālanam dānāt svargam avāpnōti pālanād achchutam padam
19. sva-dattā dviguṇam puṇyam paradattānupālanam paradattāpahārēṇa
20. sva-dattam nishphalam bhavēt' svadattam paradattam vā yōharēti
vasumḍha-
21. rā shashṭir varsha sahasrāpi viśṭāyām jāyatē krimiḥ || śrī

Translation

Obeisance to Gaṇādhipati. Obeisance to Śambhu beautiful with the fly-flap, the moon touching his lofty head, the foundation pillar of the city of the three worlds :

Be it well. 1463 years of the victorious Śalivāhana era having past and the year Plava being current, on Wednesday the 1st of the bright half of Phālguṇa :

While the illustrious mahārājādhirāja rājaparamēśvara śrī Vīra-pratāpa śrī Vīra Achchutarāya mahārāya was ruling the kingdom of earth with happiness in Vidyānagari :

The illustrious ruler of Ālugōd kingdom, protector of ocean, *viz*, the huge army Achchutarāya-Vīraṇa Vaḍeya, son of Virappa Vaḍeya (himself) son of Gajasimha, granted as an umbālī to Chikka Sādhīpa, son of Sādhīpa, thus :

"As we have granted to you as a sarvamānya the village Bommanahālī in Danugūra staḷa belonging to Talakāḍa sīme which had been granted to us as an umbālī by the king, you may enjoy in succession, with your sons and grandsons in happiness within the four boundaries of that village the eight rights and powers of enjoyment including treasure on the surface or underground, water springs minerals, imperishables, etc., as long as the moon and sun endure." Thus is the śilāśāsana of the grant of the village.

Usual imprecatory verses :

Note

This record like the one at Halasahālī, (*See* No. 33) belongs to the reign of Achyuta Rāya, the Vijayanagar ruler and registers the grant of the village of Bommanahālī in Dhanugūr Sthala in the Talakāḍu sīme, with all the usual rights as a tax free grāmagodage to Chikka Sādhīpa son of Sādhīpa, made by Achchutarāya Vīraṇa Vaḍeya, son of Virappa Vaḍeya. Achchutarāya Vīraṇa Vaḍeya who was the chief of Ālugōd and the Talakāḍu sīme had these territories conferred on him by the king. The date of the present record corresponds to Wednesday, 15th February 1542 A. D.

At Chandahalli, Malavalli hobli, on a stone lying in front of the Basavēśvara temple.

Size: 5'×2'6"

ಅದೇ ಮಳವಳ್ಳಿ ಹೋಬಳ್ಳಿ ಚಂದಹಳ್ಳಿಯಲ್ಲಿ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎದುರಿಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೫'×೨'೬"

(ಮೇಲ್ಭಾಗ ಒಡೆದು ಹೋಗಿದೆ.)

ಮುಂಭಾಗ—

1. ಪಂಚಮಿ ಆದಿವಾರದಂ
2. ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ದಾ
3. ಯರ ಅಧಿಕಾರಿ ಕಾಳಾಂಚಿಯ ಗುಂಮಂಣನ
4. ರಾಜರಾಜಪುರದ ಏಳುಪುರ ಪಂಚಮಠ ನಖರ
5. ಯೊತ್ತ ಸಮಯ ಎಡೆಯ ಸಮಯವುಂ ತಳಕಾಡ
6. ಯಸ್ತಾಪತಿ ಮರಿಯಂಣನವರ ಮಕ್ಕಳು ನಾಗಪಂದ
7. ಂಣನವರ ಮಗ ಲಂಕಪ್ಪನುಂ ಆ ಚಂದಹಳ್ಳಿ ಮಾಚಂ
8. ಯ ಗೌಂಡ ಮಂಚೇಗೌಂಡನ ಮಗ ಚಾಕಗೌಂಡ ಮಾರಗೌಂಡನ
9. ಂಡ ಯುವರೋಗಾದ ಸಮಸ್ತ ಪ್ರಜೆಗೌಂಡಗಳುಂ ಚಂದಹ
10. ಯಿಂ ಮೂಡಲು ಪಟ್ಟಣವ ಮಾಡುವಂತಾಗಿ ಆ ಪಟ್ಟಣಸ್ವಾಮಿಗಳು
11. ಯ ನಾಯ್ಕನ ಮಗ ತಮ್ಮಿಣ್ಣಿ ಮಾಡಿಸ್ಕೆಯರ ಮಗ ಮಾಡವದಾ
12. ಚಂಡಿ ಸೆಟೆಯರ ಮಗ ಅಲ್ಲಸಿಣ್ಣಿಯರು ಬೋಕಿಸಿಣ್ಣಿಯರ ಮಗ ಹೆತಿಸಿಣ್ಣಿ
13. ಯಂತೀ ನಾಲ್ಕರಗೆಯುಂ ಪೊಡಂಬಟ್ಟು ಯ ಪಟ್ಟಣವ ಮಾಡುವಂತಾಗಿ ಕೊಟ್ಟ ನ
14. ರಾಶಾನನದ ಕ್ರಮವಂತೆಂದಡ ಯೀ ಶಾನನ ಬರದ ದಿನಂ ಮೊದಲಾಗಿ ಪೊಂದು
15. ವರುಷ ಅನಿಮಣ ಮಾನ್ಯವೆರಡನೆಯ ವರುಷ ಪರಿಯಂತರ ದಿಡಿನಲು ಮುಟ್ಟಿ
16. ಅಪೂರ್ವಾಯವನು ಬಂದಡ ಮುಂದಾನು ಅಲ್ಲಿಂದಂ ಮೇಲೆ ಬೀಡಿನಲು ಹೋದ
17. ಗಳಗೆ ತೆತ್ತು ಮನ . . . ಎನತು . . . ಆ ದಮ್ಬಾರ್ . . . ವರು . . . ದಿಂದ ಮೇ
18. ಮನೆಗೆ ಎರಡು ಹಣಮಂ ತ್ತುಟುತ್ತು ಬಹರು ಆ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ ನಾಲ್ಕು ಮಂ ಮಾನ್ಯ

(ಹಿಂಭಾಗ ಪೂರ್ತಿ ಸಮೆದು ಹೋಗಿದೆ.)

Transliteration

(The top portion is broken)

Front—

1. paṇṇam̐ Ādivāradaṇ
2. śrīmanumahāpradānam dā
3. yara adhiṇāri Kāḷāṇṇiḥiya Guṇṇamāṇṇa
4. Rāja-Rājapurada Ḥḷupurada paṇṇamāṇṇa nakhara
5. yotta sameya eḍeya saṇṇeyavum Tāḷakāḍa
6. yastāpati Marīyāṇṇanavara maḷḷaḷu Nāḷapam̐ dā

7. . . mnanavara maga Lamkappanum ā Chamdahalī Mācham . .
8. . . ya gaumḍa Maṃchēgaumḍana maga Chākagaumḍa Māragaumḍana . .
9. . . mḍa yivar olaḡāda samasta praje gaumḍagalum Chamdaha . .
10. . . yip mḍalu paṭṭanava māḍuvantāgi ā Paṭṭana-svāmigaḷu . .
11. . . ya nāykana maga Tammi seṭṭi Mādi seṭṭiyara maga Mādhava Dā . .
12. . . Chamḍi Seṭṭiyara maga Alla Seṭṭiyaru Bōki Seṭṭiyara maga Hatī
Seṭṭi
13. yipṭi nālvarageyūm voḍambaṭṭu yi paṭṭanava māḍuvantāgi koṭṭa si-
14. lā śāsanaḍa kramav emṭemḍade yī śāsana barada ḍinaṃ modal āgi vomḍu
15. varuṣha āṇimaṇa māṇyav eradaneya varuṣha pariyaṃtara; biḍinalu muṭṭi
16. apūrbāyavanu bamḍade muṃḍānu allimḍam mēle biḍinalu hōḍa . .
17. gaḷage tetṭu mana . . . enaṭu . . . ā dharma . . . varu
. ḍimḍa mē
18. manegē eraḍu haṇamaṃ tteḡutta baharu ā paṭṭana svāmigaḷa nālḱumaṃ
māṇya

(The back side of the stone has been completely effaced)

Note

The top portion of the slab on which the present record is inscribed is broken and lost. The record has also been very much worn out on both sides and the letters cannot be read. It states that the officer Kālānchi Gummaṇṇa, the seven puras, five mathas, merchants and all the prajegaḍḡaḷ (several named) of Talakāḍu *alias* Rājaraḡapura, gave a śāsana embodying certain concessions to four paṭṭanasvāmīs—Tammi seṭṭi, Mādhava Alla seṭṭi and Hatiseṭṭi—for founding a new town to the east of Chandahalī. For one year from the date of inscription they had to pay no taxes; during the second year a small tax in case they had sufficient income; and thence forward two haṇas for every house. The details of the date are lost except for the tithi-panchami and the week day Ādivāra. The record appears to belong to about the 14th century A.D. paleographically.

29

At Gaḍḡagere, Gaḍḡagere hobli, on a stone in the field to the east of the village.

Size: 8'×2'

ಗೌಡಗರೆ ಹೋಬಳಿ ಗೌಡಗರೆ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೮'×೨'

1. ಶ್ರೀ ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾಪ್ರಯಂ ಶ್ರೀ . . . ದ್ವೀ
2. ವಲ್ಲಭಂ ಪುರವರಾಧೀಶ್ವರ ಮೈಸರ ದ್ವಾ
3. ರಾಮೇಶ್ವರ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ

4. ಕುಲಾಂಬರೈದ್ವಿಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾ
5. ಮಣಿ ಮಲರಾಜರಾಜ ಮಲಪ
6. ರೊಳುಗಂಡ ಗಂಡಭೇರುಂಡ ಕದನ ಪ್ರಚಂಡ ನೇ
7. ಕಾಂಗವೀರ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲ
8. ದಂಕರಾಮ ವೈರಿಭ ಕಂಠೀರವಂ ಯಿಂಮ ಮ
9. ಗರ ನಿಮ್ಮುಳ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯ
10. ಪಾಂಡ್ಯಕುಲ ಸಮುದ್ದರಣ ನಿ
11. ಸಂಕಪ್ತತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯಿಸಣ
12. ಶ್ರೀ ವೀರ ಸೋಮೇಶ್ವರದೇವರಸರು ಶ್ರೀ ಕಾಳಲೇ
13. ಪ್ಪರ . ಪೇಕದ ಗವುಡಗೇಯಲು ಪ
14. ಟ್ಟಣ ಸಾಮಿಗಳು ಮಯಿದ ಸೆಟಿಯ
15. ತಂಮ ತಿವಡಿಪೆಟ್ಟಿ ಕೇತಿಸೆಟ್ಟಿ ಬೂ
16. ತಿಸೆಟ್ಟಿ ಸಿವರಾತ್ರಿಯ ಕಂಗಾಟಿ ಸೆಟ್ಟಿ ವರಾ
17. ಮ ತಂಮ ಮನಣತಮ್ಮ ಪೊಳಗಾದ
18. ಪಟ್ಟಣ ಸಾಮಿಗಳಿಗೆ ಗೊಟ್ಟಿ ದೇವಮಾನ್ಯ ಸಕಪ
19. ರಿಸ ೧೧೭೫ನೆ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಫಾ
20. ಲ್ಗುಣ ಸು ೫ ಬುಧವಾರದಲ್ಲು ಪಟ್ಟಣ ಪಾಮಿ
21. ಗಳ ಕುಂಬಗೇಯಲು ಸಲ
22. ಗೆ ಎರಡು ದೇವಗೇಯಲು ಸಲಗೆ ಎರ
23. ಡು ಅಂತು ನ ೪|| ಊರಿಂದ ಬಡಗಲು ಬೆ
24. ದ್ದಲು ಎರಡು ನ ೮ ೦|| ಎಂಟು ಮಾಮ
25. ಕಂಞ್ಕವ ಕಳದು ಮನೆಗೆ ಎಳೆತು ಪಣವೆರಡ ಗೊಟ್ಟು
26. ಗವಡಗೇಪ್ಪಿ ವುಳಿಯ ಸೆಟ್ಟಿಗೆ
27. ಣ ತಮ್ಮಂ
28. ಯಂಬುದಿ
29. ಪುದು ಶ್ರೀ ಶ್ರೀ
30. ಲ ಮ

Transliteration

1. śrī svastī samasta bhuvanāśrayam śrī [pri]thvī-
2. vallabham puravarādhisvara maisara Dvā-
3. rāvatī puravarādhisvara Yādava
4. kulāmbara dvimaṇi sarvjña chūḍā-
5. maṇi male-rāja-rāja Malapa-
6. roḷu-gaṇḍa gaṇḍa-bhēruṇḍa kaḍana-prachanḍan ē-
7. kāmga-vīra Sanivāra-siddhi Giridurgamalla chala-
8. daṇka-rāma vairībha-kamṭhīravam yimama-

9. gara nirmuḷa Chōḷa-rājya-pratishṭhā-
chāryya
10. Pāṇḍya-kula-samuddharāṇa ni-
11. saṃka-pratāpa-chakravarti Hoyisaṇa
12. śrī Vira-Sōmēśvara dēvarasaru śrī Kāḷalē-
13. shvara . shēkada Gavuḍagereyalu pa-
14. tṭaṇa sāmigaḷu Mayida seṭṭiya
15. tamma Tivaḍi Seṭṭi Kēti-seṭṭi Bū-
16. ti-seṭṭi Sivarātriya Kangāti seṭṭi Varā-
17. ma-tamma Masaṇi-tamma voḷagāda
18. paṭṭaṇa sāmigaḷige goṭṭa dēva-mānya saka va-
19. risa 1175 ne Paridhāvi saṃvatsarada Phā-
20. lguṇa su 5 Budhavāradallu Paṭṭaṇa sbāmi-
21. gaḷa Kumbagereyalu sala-
22. ge eraḍu Dēvagereyalu salage era-
23. ḍu aṃtu sa 4^l ūrinda baḍagalu be-
24. ḍḍalu eraḍu sa 8 o^lo' eṃtu māma-
25. kaṇṇyava kaḷadu manega eḷaṇu paṇav-
eraḍa goṭṭu
26. Gavaḍagere vuliya . . . seṭṭige . . .
27. ṇa . . . tammaṇ . . .
28. yambudhi . . .
29. vudu śrī śrī
30. la ma

Translation

Be it well, the refuge of all the worlds, lord of the goddess of prosperity and earth, boon lord of the city of Dvārāvati, sun in the sky of Yādavakula, a crest-jewel of omniscience, king over the Male-chiefs, punisher of the Malepas, gaṇḍa-bhērūṇḍa, terrible in battle, single warrior, Saṇivārasiddhi, wrestler of the hillforts, Rāma in firmness of character, lion to elephants: his enemies, destroyer of the Magaras, establisher of the Chōḷa kingdom, upholder of the Pāṇḍya race, the fearless, mighty emperor Hoyisaṇa śrī Vira Sōmēśvara dēva granted dēvamānya to the paṭṭaṇa svāmis Tivaḍi seṭṭi younger brother of Mayida seṭṭi, Kēti seṭṭi, Būti seṭṭi, Sivarātri Kangāti seṭṭi, Varāma-tamma, Masaṇi-tamma and others on Wednesday the 5th of the bright half of Phālguna in the cyclic year Paridhāvi corresponding to the Śaka year 1175, two salages of land below the tank Kumbagere and two salages below the tank Dēvagere: thus four salages. Dry lands to the north of the village eight salages. After deducting the māmakanya and paying two paṇas for the house. . . . (the rest is worn out).

Note

The record belongs to the reign of the Hoysala king Vira Sōmēśvara and registers a grant made by the king himself to the Paṭṭaṇasvāmis of Gauḍagere. Since the grant is a grant to god (dēvamānya), the Paṭṭaṇa svāmis appear to have received the grant on behalf of the temple probably of Kāḷalēśvara mentioned in the record. Masapitamma, one of the Paṭṭaṇa svāmis mentioned in the record might be the same as the famous sculptor who carved some of the wall images of the Kēśava temple at Sōmanathpur.

The details of the date given, are ś1175 Paridhāvi sam. Phālguna śu. 5 Budhāvāra. But Paridhāvi falls in the śaka year 1174 and taking this as correct the details of the date would correspond to 4th February 1253 A. D. a Tuesday and not Wednesday as stated in the record.

30

At Hullahalli, Gauḍagere hobli, on a stone in Kenchegauḍa's field.

Size: 3'6" × 2'

ಅದೇ ಗೌಡಗೌಡ ಹೋಬಳಿ, ಹುಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ ಕೆಂಡೇಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೩'೬" × ೨'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಜಲೇ
2. ಸ್ವರ ಶ್ರೀಭುವನಮಲ್ಲ ತಳಕಾ
3. ಡುಗೊಂಡ ಭುಜಬಳಿ ವೀರಗಂಗ
4. ಹೊಯ್ಸಳ ಶ್ರೀ ನಾರಸಿಂಹದೇವರು
5. ಪ್ರತುವೀ ರಾಜ್ಯಂ ಗೆಯ್ಯಲು ಸಕ
6. ವರ್ಷ ೧೦೯೩ ಕರ ಸಂವತ್ಸರ ಜೇ
7. ಪೃ ಸುಧ ೧೧ ಸನಿವಾರ ಕೆಳಲೆ ನಾಡ
8. ಅಂತರವಳ್ಳಿ ಮಂಡೆಗವುಂಡರ
9. ಅಲಗಾವುಂಡನ ಮಗಂ ಸಾಲ
10. ಗಾವುಂಡಂ ತುಳುವರಿವಲ್ಲ ಕಾ
11. ದಿ ಸ್ವರ್ಗಸ್ತ ನಾದಂ ಸಾಲ್ಗಾ
12. ವುಂಡನ ಮಗಂ ಕೇತಿಗಾ
13. ವುಂಡ ಈ ಕಲ್ಲ

(ಮುಂದೆ ಕಲ್ಲುಬಿಡದು ಹೋಗಿ).

Transliteration

1. svasti śrīman mahāmaṇḍalē-
2. svara tribhuvana-malla Talakā-

3. du-gomḍa bhujabaḷa-viragaṃga
4. Hoysaḷa śrī-Nārasimha dēvaru
5. prituvī rājyaṃ geṃyālu saka
6. varsha 1093 Kara saṃvatsara Jē-
7. shta sudha 11 Sanivāra Keḷale nāḍa
8. Amtaravalli Manche gavuṃḍara
9. Ālagāvunḍana magaṃ Sāla-
10. gāvuṃḍaṃ tuṇu-parivalli kā-
11. di svargastan āḍaṃ Sālagā-
12. vuṃḍana magaṃ Kētigā-
13. vuṃḍa i kalla

(Further portion is broken)

Translation

Be it well. While the illustrious mahāmaṇḍalēśvara, Tribhuvana malla, conqueror of Talakāḍu, bhujabaḷa Viragaṃga Hoysaḷa śrī Nārasimha dēva was ruling the kingdom of earth :

On Saturday the 11th of the bright half of Jēsthā in the year Kara, 1093 śaka year :

Sālagāvunḍa, son of Ālagāvunḍa (himself son of) of Manchegavunḍa of Antaravalli fought in a cattle raid and attained heaven.

Sālagāvunḍa's son Kētigāvunḍa got this stone [set up.]

Note

This is a viragal belonging to the reign of the Hoysaḷa king Narasimha I and records the death, during cattle raid, of Sālagāvunḍa, son of Ālagāvunḍa himself son of Manchegavunḍa. The details of the date, *viz.*, ś. 1093 Kara sam. Jēsthā śu. 11 Sanivāra correspond to 17th May 1171 A. D., a Monday and not Saturday as stated in the record.

31

At the same Hullahaḷli village, Gaṇḍagere hobli, on a viragal standing to the north of the Anjanēya temple.

ಅದೇ ಹುಲ್ಲಾಹಲಿಯಲ್ಲಿ, ಅಂಜನೇಯನ ದೇವಸ್ಥಾನದ ಉತ್ತರಕ್ಕೆ ನಿಂತಿರುವ ವಿರಗಲ್ಲು,

1. ಸ್ವತ್ತ ಸಮವರುನ ೧೩೦೯ ನ
2. ದವು ಪ್ರಭವ ಸಂಚರದ
3. ಕಾರ್ತಿಕ ಬ ೨ ಸೋದಂದು ೮
4. ಹಳೆಯಂ ಸೋಮನಾಥ ಗಲಡ

5. ನ ಪೊಗ . . . ಒಳಗಕ್ಕೆ
6. ತಂನ ನವರ
7. ಬದಾಗಿ ಬಹಳ ಚಲಂ ಮಾಡಿ
8. ಹೊಯಿದ
9. ವ ವರಿಸದ ಗುಡ . . .
10. ಗೆಯ್ಯ ವಿರಗಲ . ಯ
11. ಳವರು ನಾಯ

Transliteration

1. svasti sakha varusa 1309 sa-
2. mdaavu Prabhava samchecharada
3. Kārttika ba 2 Sō dāṇḍu ā
4. haliyam Sōmanātha gāṇḍa-
5. na moga . . . olagalligge
6. taṇṇavara
7. baḍāgi baḥaḷa chalaṇ māḍi
8. hoyida
9. va varisada guḍa . . .
10. geyda viragala . ya
11. lidaṇaru nāyi

Note

Only the first two lines which contain some details about the date have been published as Maḷavalli 53 in E. C. Volume III. The record contains about twelve lines and an attempt has been made here to read as much as possible.

This is a vīragal set up in memory of Sōmanātha gāvūḍa's son, whose name is lost. He is stated to have fought valiantly, and fell. The details of the date, viz., 1309 Prabhava sam. Kārttika ba. 2 Sō. answers to 29th October 1387 A.D., a Tuesday and not Monday as stated in the record.

32

At Naḍagalpura, same Gaṇḍagere hobli, on a stone standing to the south of Basavēśvara temple.

Size: 3'6"×2'6"

ಅಹೇ ಗಾಡಗರೆ ಹೋಬಳಿ ನಡಗಲ್ ಪುರದಲ್ಲ ಬಸವೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೩'೬"×೨'೬"

ಮುಂಭಾಗ—

1. ಶ್ರೀ ಪ್ರಮಾದಿ ಸಂವತ್ಸರ
2. ದ ಪೈನಾಬ ಬ ೧ ಬ್ರಿ ಶ್ರೀಮತು

3. ತಳಕಾಡ ರಾಜರಾಜಪುರ ಏಳು
4. ಪುರ ಪಂಚಮುಖದ ಸ್ತಾನಾಪತಿ ಪದ್ಮ
5. ದೇವಂಜಿ ಗಂಗಂಜನವರು ದಕ್ಷಿಣ ಸೋಮೇಶ್ವ
6. ರ ದೇವರ ದೇವದಾನದ ಕೊರಟಹಳೆಯ ಗ್ರಾಮ
7. ಯಿದಕ ದ ತಿಪ್ಪಯ್ಯ ಕೊಟ ಸಾಸ
8. ನದ ಕ್ರಮವೆಂತೆಂದರೆ . . . ಪುರದ . . . ಮೊದ
9. ಲಿರುವ
10. ಯೊಳಗೆ ಕೊಡಗೆ ದಕ್ಷಿಣ
11. ದೇವರ ದೇವದಾನದ
12. ಬೀರೆಯ ಗಾಂಧನ ಕೊಡಗಿ
13. ಯಿಷ್ಟನುಳವ ಆ ಹರದ ನಾಯ್ಕ
14. ನ ಹಳೆಯಲುಳ ಗದ್ದೆ ಬೆದಲನಂ ಆಗು
15. ಮಾಡಿಕೊಂಡು ಎಂದೆಂದಿಗಂ ಧಾರಾ
16. ಪೂರ್ವಕವಾಗಿ ತೆಪು ನಿದಾಯ ಗ ಖಿ ಯ
17. ಧಣಂದಂ ಮೇಲೆ ಆರ ಅಳುಹು ಅನಾಳ
18. ಯ ದೋರನಮುದ್ರದಲ್ಲ ಪುಟ್ಟಿದ
19. ಯ ತಳಕಾಡಲ್ಲ ಪುಟ್ಟಿದ ಅಕ್ಷಯ
20. ನಾಡ
21. ತಪ್ಪು ತಪ್ಪಡಿ ದಂಡ ಪುಂಡಿಗೆ ಬರದು ಆಪೂ
22. ರ ಳ್ಲ ನೆಟುಕೊಂಡು
23. ಸಾ ವರು
24. ಅಂಣ್ಣನೊಡವೆ ತಂಮಂಗೆ ತಂಮನೊ
25. ಡವೆ ಅಂಣ್ಣಂಗೆ ಆರುವಿಲ್ಲದಿದ್ದೊಡ ಅವ
26. ರತ ಸೊಂಮು ಸಂಮಂದಕ ನೆಲುವುದು ಕೆ
27. ಷೆ ನೆವಾಲೆಯಕೆ ನೆಲುವುದು
28. ಬಿನಹ ಮುಂ
29. ಯ ಸಾನನವ ತ
30.

ಹಿಂಭಾಗ--

31. ತಪ್ಪಿದರೆ ಗಂಗೆಯ ತಡಿಯಲ
32. ಕವಿಲೆಯ ಕೊಂದ ಪಾಪಕೆ ಹೋ
33. ಹರು ಯ ಆನೆ ತಡಿಯ ಬಡಗಲು
34. ದವಿ ಯ ಒಳಗೆ ಆಯ
35. ಮೂಡಣ ಕಲ್ಲರೆಯ ಆ ದ
36. ಂ ಮೂಡಲು ಮೊಟ ಇಗಲು ಹೇರೊಡೆ
37. ಗಿ ಬಿಳಿಯ ಗೊಂ ಯ ಹಳ ಅದಕೆ

38. ತೆಂಕಲು ಸುಂಕದ ಅದ
 39. ಷಿಂ ಪಡುವಲು
 40. . . . ಗಡ್ಡೆ . . . ರ ಕೇತಯ . ನ
 41. ರದ ತಂಮ ಬಲಯ
 (42 ರಿಂದ 50 ನೇ ಪಂಕ್ತಿಯವರೆಗೆ ಏನೂ ಕಾಣುವುದಿಲ್ಲ)
 51. ಯಂತಿವರುಭೆಯಾನು ಮತದಿಂ
 52. ಬರದ ಸೇನಮೊವ

Transliteration

Front—

1. Śrī Pramādi Samvatsara-
2. da Vaisākha ba 1 Bri śrīmatu
3. Talakāḍa Rāja-rājapura Eḷu
4. Pura Paṇcha-maṭada stānāpati Padma-
5. Dēvaṇṇa Gaṃgaṇṇanavaru dakṣiṇa Sōmēsva-
6. ra dēvara dēva-dānada Koraṭi haliya grāma
7. yidaka . . . da Tippayya Koṭa Sāsa-
8. nada Kraṇav emṭemḍare . . Purada . . moda-
9. liruva
10. yolaḡe koḍaḡe dakṣiṇa
11. dēvara dēva-dānada
12. Bireya gaṇṇḍana koḍaḡi
13. yisṭṭan uḷiva ā Harada nāyka-
14. na haliyal uḷa gaḍḍe beḍalanam āḡu
15. māḍiḷkomḍu emḍemḍiḡam dhārā-
16. pūrvakavāḡi teḡu siḍāya ga 33 yi-
17. dhaḡimḍam mēle āṛ aḷuhu amṇyā-
18. ya Dōrasamudradalli huṭṭida
19. ya Talakāḍalli huṭṭida akshaya
20. nāḍa
21. tappu tavuḍi ḍamḍa vumḍiḡe baradu ā vū-
22. ra ḷḷa neṭṭukomḍu
23. sū varu
24. amṇṇan-odaḍe tamṇamḡe tamṇan-o-
25. ḍaḍe amṇṇamḡe āruv-illad-irḍḍaḍe ava-
26. rata sommu-samṇamḍake saluvudu ke-
27. ḡe Sivāleyake saluvudu
28. biṇṇahamum
29. yi sāsanaḍa ta
30.

Back side—

31. tappidare Gamgeya tādīyali
 32. kavīleya komda pāpake hō-
 33. haru . . . ya āne tādīya baḍaḡalu
 34. . bbedavi . . ya oḷage āya . la . . .
 35. . mūdāna kallareya ā . . da . . .
 36. m mūdalu moḡaigalu hārobe . .
 37. gi bīliya gom . ya haḷa adake
 38. terpkalu suṃkada . . . ada
 39. ḡim paḍuvalu . . .
 40. . ḡalde . . ra Kētaya . pu-
 41. rada taṃma baliya . . .
- (Lines 42 to 50 have become completely effaced)
51. . . . yim̐t ivarubheyānu matadiṃ
 52. . barada sēnabōva . . .

Note

This record contains fifty-two lines but only the first six lines have been published in E. C. Vol. III as Malavalli 57. The major portion of the record is now read and published here. It appears to record that the seven Puras and Padmadēvaṃṇa Ganganna, the sthānāpati of the five maṭhas, of Talakaḍu-Rājarājapura granted the village Haradanāykanahāḷi, (?) a hamlet of Koratiḥāḷi which was a dēvādāna of the god Dakṣhiṇa-Sōmēśvara, on the condition that the grantee should pay annually 33 gadyāṇas. He was also authorised to levy certain taxes named. Then follows the statement that the property of the elder brother should go to the younger, that of the younger to the elder and in case there were no heirs it should go to relations; but a tank in such a case became the property of a Śiva temple. A similar statement has been made in a previous inscription (see inscription No. 20) where it has further been stated that the property of the father-in law should go to the son-in-law and that of the son-in-law to the father-in-law.

The record is not dated in the śaka year. Since the characters appear to belong to about the 16th century A. D., the details of the given date, *viz.*, Pramādi sam. Vaisākha ba 1 Bri. might correspond to Thursday the 25th April 1510 A. D.

It is significant that Talkad was still called Rājarājapura even during the 16th century. A. D.

At Halasahalli, Gaudagere hobli, on a stone north of Māriguḍi.

Size : 4' × 3'

ಗಾಡಗೇರಿ ಹೋಬಳಿ ಹಲಸಳ್ಳಿ ಗ್ರಾಮದಲ್ಲ ಮಾರಿಗುಡಿಯ ಉತ್ತರಕ್ಕೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೪'×೩'

- 1 ನಮಸ್ತುಂಗೇ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
- 2 ಸ್ತಂಭಾಯ ಸಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೪೫೯ ಸಂದ್ಯವ
- 3 ತ್ರೈಮಾನವಾದ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಅಷಾಢ ಶು ೩ ಅದಿವಾರದಲು ಶ್ರೀಮಂತ್ಯಹಾರಾಜಾ
- 4 ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಅಚ್ಯುತರಾಯ ಮಹಾರಾಯರು ವಿದ್ಯಾ
- 5 ನಗರಿಯ ನಿಂಹಾಸನದಲ್ಲ ಪೃಥ್ವೀರಾಜ್ಯಂಗಯುಗುತಿರಲು ಶ್ರೀ ಅಲುಗೋಡರಾಜ್ಯಾ
- 6 ಧಿಪತಿ ಶ್ರೀಮನ್ಯಹಾಸೇನಾ ಸಮುದ್ರವಾಳ ಗಜನಿಂಹ ಕೊಮಾರ ವೀರಪ್ಪವಡೆಯರ ಕೊ
- 7 ಮಾರನು ಅಚ್ಯುತರಾಯ ವೀರಣನಾಯಕರು ತಲಕಾಡನಾಡ ಪ್ರಭು ಸಾಧಿಪನವರ ಮಗ
- 8 ಚಿಕ್ಕ ಸಾಧಿಯಪ್ಪನವರಿಗೆ ಕೊಟ್ಟ ಗ್ರಾಮಕೊಡಿಗೆಯ ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂತಂದರೆ
- 9 ಅಚ್ಯುತರಾಯರು ಉಂಬಳಿಯಾಗಿ ಪಾಲಿಸಿದ ತಲಕಾಡನೀಮಗೆ ಸಲುವ ದನುಗೂರ ಸ್ಥಳದೊ
- 10 ಳಗಣ ಹಲಸನಹಳಿ ಗ್ರಾಮವನು ನಿಮಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸಿದವಾಗಿ ಆ ಗ್ರಾ
- 11 ಮಕ್ಕೆ ಸಲುವ ಚತುಸ್ಪೀಪವಳಗಾದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಷಾಣ ಅಕ್ಷೇಣ ಅಗಾಮಿ ನಿ
- 12 ದ್ದ ಸಾಧ್ಯವೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯವನು ಸಹ ಹಲಸನಹಳಿಯ ಗ್ರಾಮವನು ನಿಮಗೆ
- 13 ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ ಪರಂಪರೆಯಾಗಿ ಅಜಂದ್ರಾಕ್ಷಿ ಸ್ಥಾಯಿಯಾಗಿ ಸುಖದಿಂ ಆ
- 14 ನುಭವಿಸಿಕೊಂಡು ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟಗ್ರಾಮಗೊಡಗೆಯ ಶಿರಾ ಶಾಸನ
- 15 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ
- 16 ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರ
- 17 ದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ
- 18 ವಸುಂಧರಾಂ ಪಷ್ವಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇತ್ರಿಮಿಃ | ಶ್ರೀ ಶ್ರೀ

Transliteration

- 1 namas-tungga-sirās-chumbi chāmdra-chāmara-chāravē trair-lōkya nagar-
- ārambha mūla-
- 2 stambhāya Sambhavē | svasti śrī jayābhyudaya Śalivāhana śaka varuṣa
- 1459 samdu va-
- 3 rttamānavāda Hēmaṁbi samvatsarada Aśāḍha śu 3 Ādivāradaḷu śrī-
- maṁnn-mahārājā-
- 4 dhīrāja-rāja paramēśvara śrī-Vīrapratāpa Śrī Vīra Achehuta rāya mahārā-
- yarū Vidyā-
- 5 nagariya simhāsanaḍalli prithivīrājyaṁ geyiūtīralu śrī Aluḡōḍa rājya-
- 6 dhipati śrīman mahāśeṇa samudra-pāḷa gajasimha komāra Virappa vadē-
- yara ko-

- 7 mārānu Achchuta rāya Virāṇa nāyakaṁ Talakāḍa nāḍa prabhu Sādhipa-
navara maga
- 8 Chikka Sādhiyappanavarige koṭṭa grāma koḍigeya śilā-śāsanaḍa kraṇa-
veṁṭ enḍare
- 9 Achchuta rāyaru umbaliyāgi pālisida Talakāḍa simege saluva Danugūra
sthalaḍo-
- 10 laḡaṇa Halasanahali grāmavanu nimage sarvvanānyav-āgi pālisidevāgi
ā grā-
- 11 makke saluva chatussime vaḷagāḍa nidhi-nikshēpa-jala-pāshāṇa-ākshṇi
āgāni si-
- 12 dḍa sādhyav epba ashṭa-bhōga-tēja-svāmyavanu saha Halasinahaliya
grāmavanu nimage
- 13 nūṇma putra paṭṭa parampareyāgi ā-chamdrārka-sthāyiyāgi sukhadiṇ a-
- 14 nubhavisikomḍu bahiri yemdu koṭṭa grāma-godageya śilā śāsana
- 15 dāna-pālanayōr madhyē dānāch-ohrēyōnu-pālanam dānāt svargam
avāpnōti
- 16 pālanād achyutam padam || sva-dattā dviāgunam puṇyam para-dattā-
nu-pālanam para-
- 17 dattāpahārēṇa sva-dattam nishphalam bhavēt || sva-dattam para-dattam
vā yō harēti
- 18 vasundharām shasṭi varuṣa sahasrāṇi viśṭāyām jāyatē krimiḥ || śrī
śrī

Translation

Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty head, the foundation pillar of the city of the three worlds.

Be it well. 1459 years of the victorious Śalivāhana era having passed and the year Hēvialambi being current, on Sunday the 3rd of the bright half of Āshāḍha :

While the illustrious mahārājādhirāja, rāja paramēśvara, śrī Virapratāpa śrī vira Achchuta Rāya mahārāya was on the throne of Vidyanagari, ruling the kingdom of earth :

The ruler of Ālagōḍ kingdom, the illustrious protector of ocean-the huge army, Achchutarāya-Virāṇa nāyaka, son of Virappavaḍeya (himself) the son of Gajasimha granted the stone śāsana of the grant of the village to Chikka Sādhiyappa, son of Sādhipa the prabhu of Talakāḍa nāḍu thus :

“As we have granted to you as a sarvamānya the village Halasanahali in Danugūra sthala belonging to Talakāḍa sime, which had been granted to us by Achchuta Rāya as an umbali, you may enjoy in succession of your sons and grandsons in happiness, within the four boundaries of that village the eight rights and powers of enjoyment including treasure on the surface or underground, water

springs, minerals, imperishables, futures, ready income and possibilities for as long as the moon and sun endure."

Usual imprecatory verses: dānapālanayōr madhye, etc, svadattā dviguṇam, etc., sva dattam para dattam vā yō harēti, etc.

Note

The record belongs to the reign of the Vijayanagar king Achyutarāya and registers a grant of the village Halasinabali in Dhanugūr sthala belonging to Talakādu sime with all the usual rights as a tax-free grant, to Chikka Sādhyaappa, son of Sādhyaappa the Nālpabhu of Talkad. The donor was Achyutarāya-Vīraṇa voḍeya, the chief of Algod. The details of the date, viz., 1459 Hēmalambi sam. Āshāḍha śu 3 Ādivāra answers to Sunday 10th June 1537 A. D. (See also inscription No. 27 supra).

34

At Sasyālapura, Kūligere hobli, on a stone in Bōlēgaṇḍa's land to the east of the village.

Size: 4' 7" × 2' 1"

ಕೂಲಿಗರೆ ಹೋಬಳಿ ಸಶ್ಯಾಲಪುರದಲ್ಲಿ ಪೂರ್ವಕ್ಕೆ ಬೋಳೇಗೌಡನ ಹೊಲದಲ್ಲಿ ಇರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ: ೪' ೭" × ೨' ೧"

1. ಶುಭಮಸ್ತು ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂ
2. ಗಾ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನ
3. ಗರಾರಂಭಾ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
4. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
5. ಕ ವರುಷ ೪೭೭೩ ವರುಷ ಸಂದ ವರ್ತಮಾನ ವಾ
6. ದ ಪರಿಧಾವಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶು ೧೦ ದಂದು
7. ಶ್ರೀ ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರ
8. ಮೇಶ್ವರ ವೀರಪ್ರತಾಪ ಬಿರಿದೆಂತೆಂಬವ
9. ರ ಗಂಡ ಧರಣೀವರಾಹ ಪಶ್ಚಿಮರಂಗ
10. ಧಾನಿ ಸಿಂಹಾಸನೋಚಿತವಾದ | ಮೈಸೂರ
11. ದೇವರಾಜ ಭೂಪಾಲರವರು ಪ್ರೀಕ್ಷೀರಾ
12. ಜ್ಯೋತಿರ್ಗುಪ್ತರಲೂ | ಕಾರ್ಯ ಮಠದ ರ . . . ದ . . . ಗಂ
13. ಗಾಧರೈಯನು ದರ್ಮ ಪ್ರಸಂಗದ ಸಮಯದಲ್ಲಿ ದೇವರಾಜ
14. ಮಹಾರಾಜರಿಗೆ ಬಿನ್ನಹಂ . . . ದೇವರಾಜ ಭೂಪಾ
15. ರವರು ಕೇಳಿ ಸಂತೋಷಪಡಿದಾ ಮಳವಳಿಯ ಸಂಸ್ಥಾನದ ಗಂಗಾ
16. ಧರನು | ಗಂಗಾಧರೇಶ್ವರ ಸ್ವಾಮಿಯುಂ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿ ಪಡಿತರ ದೀಪಾ
17. ರಾಧನ ಮೊದಲಾಗಿ ಆ ದೇವರಾಜನವರಿಗೆ ಬಿನ್ನಹಂ ಮಾಡಿ

23. lu Sāhaḷiyimdam paḍuvalu Gaṇigana puradimdam baḍagalu yim-
24. ti chatus-simeyolag-ulla sakala suvarṇādāya sakala davasādāya
25. patāṇa sāmiyavara bhaṇḍārakke saha
26. sakala tidhe || sva-dattā dviguṇam puṇyam para dattā-
27. nu-pālanam para dattāpahārēṇa sva-dattam nishphalam bhavētu
28. dāna-pālanayōr madhye dānāchhrēyōnu pālanam | dānāt sva-
29. rgam avāpnōti pālanād achyutam padam | sva-dattam parada-
30. ttām vā yōharēti vasumdharām | shashtir-va-
31. risha-sahasrāṇi viśṭāyām jāyatē krimiḥ ||
32.

Translation

May there be good fortune. Obeisance to Gaṇādhipati. Obeisance to Sambhu, beautiful with the fly-flap, that is, the moon touching his lofty head, the foundation pillar for the commencement of the city of the three worlds.

Be it well, 4773 years of the victorious Śālivāhana era having lapsed and the cyclic year Paridhāvi being current, on the tenth day of the bright half of Kārttika;

While the illustrious mahārājādhirāja rājaparamēśvara virapratāpa champion over the titled, dharanivarāha, worthy occupier of the throne of Paschima rangadhāni, Dēvarāja bhūpāla of Mysore was ruling the kingdom of earth;

On the request made by Gaṅgādharaīya, manager of the matt, at the time of the discourse on dharma, king Dēvarāja having listened with pleasure (granted) the village Sasyālapura in Maḷavalli sthala belonging to the Maisūru throne, for food offering and perpetual lamp of the god Gaṅgādharaśvara svāmi consecrated by Gaṅgādhara of Maḷavalli province.

The boundaries of that village: to the east of Baṇḍūr, to the south of Mādihaḷli, to the west of Sāhaḷli and to the north of Gaṇiganapura. All the income in gold, all the income in corn, etc., within this boundary (is to be given) to the treasury of the headman of the town.

Then follow the usual imprecatory sentences sva-dattā dviguṇam puṇyam, etc.

Note

This record has been noticed by Mr. Rice as Malavalli No. 38. It has now been revised. The record belongs to the Mysore dynasty, the ruling Prince being Dēvarāja bhūpāla or Chikka Dēvarāja voḍeyar. He is praised as the Mahārājādhirāja rāja paramēśvara, virapratāpa, champion over the titled, dharanivarāha and worthy occupier of the throne of Śrīrangapaṭṭana. The purpose of the record is to grant the village Sasiyāla pura for food offerings, maintenance of lamps, etc., of the god Gaṅgādharaśvarasvāmi consecrated by one Gaṅgādharaīya of Maḷavalli sthala.

The record is dated in the Kali era though wrongly mentioned as Saka year. The details of the date 4773 Paridhāvi sam. Kārttika śu 10 answer to Monday 21st October 1672 A. D.

35

At Sasyālapura, Kūligere hobli, on a stone in the inam lands of the Basavēśvara temple.

Size : 3' 6" × 1' 6"

ಕೂಲಿಗರೆ ಹೋಬಳಿ ಸತ್ಯಾಲಪುರದಲ್ಲಿ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಕೊಡಿಗೆ ಹೊಂದಿಲ್ಲ.

ಪ್ರಮಾಣ : ೩' ೬" × ೧' ೬"

1. ಶ್ರೀ ಮತು ಯತ್ನರ ನಂವ
2. ತ್ವರದ ಚಯತ್ರ ತು ೧ ಲು ದೇವರ
3. ಸೆ ಗಲುಡ ಚಕ ಸಿದ್ಧಯ ಗಲುಡ
4. ಸಿವಮಯ್ಯ ಗಲುಡ ಸಿದ್ಧಯ್ಯ ಗಲು
5. ಯಿ ನಲ್ವರು ವೊಪ್ಪಿ
6. ಗೆ ಭಂಡಿವಾಳ ಸಿಮೆ ಹಲಸಿನ ತಾಳ
7. ಹಳ ವೋಳಗಾಗಿ ಕೊಟ್ಟ ಪಟ್ಟೆ
8. ಯಿ ಕ್ರಮವೆಂತಂದರೆ ಆ ಸಿಮೆಗೆ
9. ಗದೆ ಕೋಟ ಮರ ಮಗ್ಗ ವಣ ಕಿಣು
10. ಕುಳ ಸೊನ್ನಾದಾಯ ಸುತ್ತ ಗುತ್ತಿಗೆ
11. ಯಿ ಯೋಳಗಾಗಿ ಗೆ ೯ ವರಹ ತೆತ್ತು
12. ಸುಬವಲು ಯಿಹದು ಚಂಚಗೆ
13. ದ ಹುವಿಯ ಮರಿಯಾದಿಯಲು
14. ಯಿಹರು ಸಾಕ್ಷಿಗಳು ಸನಲ ಒಡೆ
15. ಯರು ಕಂವಿಯ ನಿಂಗಪ್ಪ ಮಂ
16. ಚಲಂಗಯ್ಯ ಯಿ ಮರಿಯಾದಿಗೆ
17. ಮಹಲಂಗಯ್ಯನ ಬರಹ

Transliteration

1. śrīmatu Yiśvara samva-
2. tsarada Chayitra śu 1 lu Dēvara-
3. sa gauḍa Chikka Siddaya gauḍa
4. Sivamayya gauḍa Sidhayya gau
5. yi nalvaru voppi
6. ge Bhaṇḍivāla śime Halasina tāḷa
7. haḷa voḷagāgi koṭṭa paṭṭe-
8. ya kramav emtemdare ā śimege

9. gade tōṭa mara maggavaṇa kiṇu-
10. kuḷa sonnādāya sutra-guttige
11. yi yolaḡāgi ga 9 varaha tettu
12. sukhadaḷu yihadu chinchaga-
13. da huviya mariyādiyalu
14. yiharu sākshigaḷu Sasala oḍe-
15. yaru Kammiya Ningappa Maṇ-
16. chilingappa yi mariyādige
17. Mahalingayyana baraha

Translation

On the first of the bright half of the month Chaitra, in the cyclic year Isvara, Dēvarasa gaṇḍa, Chika Siddayya gaṇḍa, Sivamayya gaṇḍa and Siddaya gaṇḍa,—all the four having agreed—granted Halasina tāla haḷa in the Bhaṇḍivāla sīme to . . . thus :

He may enjoy this grant, having paid nine varahas as taxes on wet land, garden, trees, looms, kirukuḷa, income in gold sūtraguttige, etc., and remain within the mariyādi (order) of Chinagada Huvi.

Witnesses : Sasala oḍeya, Kammiya Ningappa, Manchilingayya.

This agreement is written by Mahalingayya.

Note

This inscription, Ml. 39, now revised, appears to belong to about 1517 A. D. and states that Dēvarasa gaṇḍa, Chikasiddayya gaṇḍa, Sivannayya gaṇḍa and Sidhayya gaṇḍa together made an agreement with someone whose name is lost, and made to him some grant in the village Halasina tālu of Bhaṇḍivāla sīme on condition that he should pay nine varahas every year towards certain taxes named. The grant is called a paṭṭe. Then follow the signatures of Sāsāla oḍeyar and others. The record was written by Mahalingayya.

36

On a stone to the west of the same Siddhēśvara temple at Boppasandra, Kūligere hobli.

Size : 5' × 2'8"

ಅದೇ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಪಶ್ಚಿಮದಲ್ಲರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ : ೫' × ೨'೮"

1. ಶುಭಮಸ್ತು ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವ
2. ರ ಶ್ರೀವೀರ ಅಚುತರಾಯ ಮಹಾರಾಯ
3. ರು ಪ್ರಿಥ್ವಿರಾಜ್ಯಂ ಗೃಹಾಧಿಪತಿ ಆ ರಾಯರ

4. ಕಾಯ್ದೆಗೆ ಕರ್ತರಾದ ವಾರಣಾಸಿ ವಿರಪಂಜಿ ಅ
5. ಯನವರು ಶಕವರಷ ೧೪೫೯ ನಂದು ವರ್ಷ
6. ಮಾನದ ಹೇಮಲಂಬಿ ಸಂವತ್ಸರದ ಆಶಾ
7. ಡ ಸು ೧೨ ಬುಧವಾರದಲು ಮಳವಳಿಯ ನಾ
8. ರಸಿಂಹ ಹೆಬಾರುವರ ಮಕ್ಕಳು ನಂಜಯ್ಯ
9. ಹೆಬಾರುವರಿಗೆ ಮಳವಳಿ ಸ್ಥಳದ ಬೊಪಸ
10. ಮುದ್ರದ ಗ್ರಾಮವ ನುದಕ ಧಾರಾಪೂರ್ವಕ
11. ವಾಗಿ ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಮಂಗಳ ಮ
12. ಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

1. śubham astu rājādhi-rāja rāja-paramēśva-
2. ra śrī vira Achuta-rāya mahārāya-
3. ru prithvirājyam gaiūtīrdalli ā rāyara
4. kāryyake karttar āda Vāraṇāsi Virapaṇṇa a-
5. yan-avarū śaka varuṣa 1459 samdu varta-
6. mānada Hēmaḷambi samvatsarada Āśā-
7. ḍa su 12 Budhavāradaḷu Maḷavaliya Nā-
8. rasimha hebbāruvara makkalu Nanjayya
9. hebbāruvarige Maḷavali sthalaḍa Bopasa-
10. mudrada grāmavan udaka-dhārā-pūrvaka-
11. vāgi koṭṭa śilā śāśana maṃgaḷa ma-
12. hā śrī śrī śrī

Translation

Be it well. While rājādhirāja rāja-paramēśvara the illustrious vira-Achyuta rāya mahārāya was ruling the kingdom of earth :

1459 years of the śaka era having passed and the cyclic year Hēmaḷambi being current, on Wednesday the 12th of the bright half of Āśāḍha, the charge'd affairs of the king, Virapaṇṇa of Vāraṇāsi granted with pouring of water the village Boppasamudra belonging to Maḷavalli sthala to Nanjayya Hebbāruva, son of Nārasimha Hebbāruva of Maḷavalli.-Thus is the stone inscription. Good fortune.

Note

This inscription belongs to the reign of the Vijayanagar king Achyuta Rāya and records the grant of the village Boppasamudra, same as the modern Boppasandra village, where the present record is, to Nanjayya Hebbāruva, son of Nārasimha Hebbāruva of Maḷavalli. The donor Vāraṇāsi Virupanna-ayya is stated in the record to have been the Agent for the affairs of the king.

The details of the date given, viz., ś 1459, Hēmaḷambi sam. Āśāḍha śu. 12 Budhavāra correspond to Wednesday the 20th June 1537 A.D.

At the same village Boppasandra, on a viragal in front of the chāvaḍi.

ಅದೇ ಬೊಪ್ಪಸಂದ್ರಗ್ರಾಮದಲ್ಲ ಚಾವಡಿ ಮುಂದೆ ನಿಂತಿರುವ ವೀರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮ
2. ಹಾ ಮಂಡಳೇ
3. ಶ್ವರ ಶ್ರೀಯವನ
4. ಮಲ್ಲ ತಳಕಾ
5. ಡ್ಕುನಂಗಲ ಕೊಯ
6. ತೂರು ಉಚ್ಚಂಗಿ ಪಾ
7. ನುಂಗಲು ಬನ
8. ವಸೆ ನೊಳವಡಿ
9. . . ಭುಜಬಳ ವೀರಗಂಗ ವಿಷ್ಣು
10. ವರ್ಧನ ಹೊಯ್ಸಳ ಮಹಾ ವೀರಗ
11. ಣ್ಣ ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳ ದೇವರಸರು
12. ದ್ರದಲು ಸುಕನಂಕಥಾ ವಿನೋ
13. ದಡಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಯುತ್ತ
14. ಮಿರೆ ಮಳವಳ್ಳಿ
15.

Transliteration.

1. svasti śrīman ma-
2. hā maṇḍalē-
3. śvara tribhuvana-
4. malla Talakā-
5. ḍu Namgali Koya-
6. tūru Uchchangi Pā-
7. nungalu Bana-
8. vase Nojavadī
9. . . . bhujabāḷa Vīra gaṅga Viṣṇu-
10. vardhana-Hoysaḷa mahā vīraga-
11. ṅga śrī Vīra-Ballāḷa dēvarasaru
12. dradalu suka-saṃkathā-vinō-
13. dadim prithvī-rājyaṃ geyutta-
14. m ire Maḷavalli
15.

Note

The record is on a viragal and belongs to the reign of the Hoysaḷa king Viraballāḷa. But the record is incomplete and gives merely the titles of the king

and states that he was ruling the kingdom of earth from Dōrasamudra. All other details about the hero and the date are lost.

38

At the same village Boppasandra, on a pillar in front of the same chāṣvadi.

Size: 3'6"×11"

ಅದೇ ಬೊಪ್ಪಸಂದ್ರಗ್ರಾಮದ ಚಾವಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ ಕಂಬ.

ಪ್ರಮಾಣ: ೩'೬"×೧೧"

- | | |
|-------------------|------------------|
| 1. ಸ್ವಸ್ತಿ | 11. |
| 2. ವೀರ ಬುಕ್ಕ | 12. ಗದ್ದೆ ಬ ೩ ಬೆ |
| 3. ಣ ಒಡೆಯರು | 13. ದ್ದಲು ಕಂ |
| 4. ಪ್ರಿಥವೀರಾಜ್ಯ | 14. ಭ ೫೦೦ ಇ |
| 5. ಂಗೆಯ್ಯುತ್ತ | 15. ದನು ಅಳಿ |
| 6. ಮಿರೆ ರಿ . ತ್ತಡ | 16. ದವರು ಪ |
| 7. ತಿಪ್ಪೂರ ಬಂ | 17. ಇೞ ಮಹಾ |
| 8. . . ಣ್ಣ ಪಿರಿಯ | 18. ನರಕಕ್ಕೆ |
| 9. ಂಣ್ಣ ಹಾದರ | 19. ಹೋಪ ಮಂಗಳ |
| 10. ವಾಗಿಲ ತೆಲ್ಲರ | 20. ಮಹ ಶ್ರೀ ಶ್ರೀ |

Transliteration

- | | |
|--------------------|---------------------|
| 1. svasti | 11. |
| 2. Vira Bukka- | 12. gadde kha 3 be- |
| 3. ṇa Oḍeyaru | 13. ddalu kam- |
| 4. prithavi rājya- | 14. bha 500 i- |
| 5. ṇa geyyutta- | 15. danu ali- |
| 6. mire ri . ttāḍa | 16. davaru pa- |
| 7. Tippūra bam- | 17. ṇicha mahā |
| 8. . ṇṇa Hiriya- | 18. narakakke |
| 9. ṇṇṇa Hādara- | 19. hōha maṇḡaḷa |
| 10. vāgila Teḷḷara | 20. maha śrī śrī |

Translation

Be it well. While Vira Bukkaṇa oḍeya was ruling the kingdom of earth . . . Hiriyaṇṇa of Tippūr [granted] to some one (name lost) of Hādaraṇḡilu, [? belonging] to Teḷḷa family three khaṇḡuḡas of wet-land and five hundred kambas of dry land. Whoever destroys this will go to hell of the five great sins. good fortune.

Note

The record belongs to the reign of the Vijayanagar king Vira Bukkanṇa-odeyar or Bukka II. The purpose of the record was to grant certain wet and dry lands to a resident of Hādaravāgilu whose name is lost. The donor was Hiriyaṇṇa of Tippūr. The record is not dated. It may belong to about 1405 A.D.

39

At Sāhalli, Maḷavalli hobli on a stone to the east of Māriguḍi.

Size: 6'×2'8"

ಅದೇ ಹೋಬಳಿ ನಾಹಳ್ಳಿ ಗ್ರಾಮದ ಮಾರಿಗುಡಿಯ ಪೂರ್ವಕ್ಕೆ ಜಗತ್ತೀಕಟ್ಟೆಯ ಮೇಲೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೬'×೨'೮"

1.
2. ಸ್ವಸ್ತಿ ಶ್ರೀ ಪರಿಧಾವ ಸಂವತ್ಸರದ ಚಯ
3. ತ್ರ ಬಿ ಉ ಶ್ರೀ ಕಾಡಲೇಶ್ವರ ದೇವರ ನ್ನಾನದ ಅ
4. ಪ್ಪಾಜಪ್ಪಗಳೂ ಆ ಗೌಡಗೇಹಿಯ ಗೌಡು ಪ್ಪಾ
5. ಣ ನ್ಯಾಮಿಗಳೂ ಆ ಗೌಡುಗೇಹಿಯ ಕಾಲುವಳ್ಳಿ ನಾ
6. ವೆ ಹಳ್ಳಿಯನು ಅಂಕಗೌಡನ ಮಗ ಕಾಡಿಲಗೌಡಗಳು
7. . ನಾಣ ಮಾಡುವಂತಾಗಿ ಬಿಟ್ಟ ಗ್ರಾಮದ ಕ್ರಮವೆಂತೆಂದರೆ
8. . . . ಹಳೆಯ ದ ನಾಕು ಮೂಲೆಯಲು
9. ಕಟ್ಟಿ ಲಿಂಗಮುದ್ರೆಯ ಕಲಿಂ . . ಗ ಮನೆಯ ಮುಂದೆ . . . ದ್ವ
10. ಆ ಕ . . ಗ ದಿಂದ . ಹ . . ಆ ಹಳಗೆ ಸಲುವ ಕರಜು
11. ಮ್ಪಿಯ ಗಟ್ಟಲೆ . . . ಅವನು ಅನುಭೋಗಿ
12. ನೆ ಹದಿಕೆ ಅನ್ಯಾಯ ನೆಹಿತ ಕಟ್ಟುಗುತ್ತ
13. ಗೆ ಯಾಗಿಯೆ ಸಂವಧರ ನಿಧಾಯ ಗೆ ೨೫ ಅನ್ಯಾ . . .
14. ಲವಾಗಿ . ದ್ವರ ಕಾಣಿಯ ಗೆ ೫೦ . ಕಾಣಿ ಗೆ ೫ ಅನ್ಯಾಯ
15. 'ಗ ೨೫ ಅಲ್ಲಂದಂ ಮೇಲೆ ಪ್ರಮಾದೀಚ ಸಂವ
16. ತ್ವರಂ ಮೊದಲಾಗಿ ಎಂದೆಂದಿಗೆ . . ವರುಷಂ ಪ್ರತಿ . .
17. ವ್ಯಾಧಾಯ ಗೆ ೧೫ ಅನ್ಯಾಯಕೆ ಸಲವಾಗಿ . . . ಕಾ
18. ಣಿಕೆ ಗೆ ೫ ಗದ್ಯಾಣ ಮೂವತ್ತನೂ ವೊಂದು ಮ
19. ನೆಯ ಲಿ . ೪೨ ಹಲೂ ಗೆ ೧೨ ವರಿಷಂ ಪ್ರತಿ
20. ಕೊರಾರ . ರ ಹಬ್ಬದಲು ಕೆಹಿದು ಬಹ . ಅಂ
21. ಣ . ಡೆವರ ಸಲುವುದು . . . ಅಂಣ
22. ಹಿ ಹಲು
23. ಕಳದವರು ದ ಮಹಾಜನಂಗಳು ಗೌ
24. ಡು ಪ್ಪಾಣ ನ್ಯಾಮಿಗಳ ಸ್ವಹಸ್ತದೊಪ್ಪ ಶ್ರೀ ಕಾಳ

25. ರೇಷರ ಶ್ರೀ ಸೋಮನಾಥ

26.

Transliteration

1.
2. svasti śrī Paridhāvi samvatsarada Chayi-
3. tra ba 5 lu śrī Kāḷalēśvara dēvara sthānada A-
4. ppājappagaḷū ā Gauḍugereya gauḍu paṭṭa-
5. na svāmigaḷū ā Gauḍugereya kālugaḷli Sā-
6. ve haḷḷiyānu Amkagaḍana maga Kāḷilagaḍagaḷu
7. . nāna māḍuvamptāgi biṭa grāmada kramavemtempdare
8. haḷiya da nāku mūleyalu
9. kaṭṭi lingamudreya kalim . . . ga maneya mumde . . . ddu
10. ā ka . . . gadimda . . . ha . . . ā haḷige saluva karaju-
11. miya gattāle . . . āvanu anubhōgi
12. na hadike anyāya sahita kaṭṭugutta-
13. geṇ-āgiye samvachhara sidhāya ga 25 anyā . . .
14. lavāgi . . . drara kāṇiya ga 50 . . . kāṇi ga 5 antu . . . yi
15. ga 25 allimdaṁ mēle pramāḍiḥcha samva-
16. tsaraṁ modalāgi eṇḍemḍimge . . . varuṣam prati . . .
17. rrvādāya ga 15 anyāyake salavāgi kā-
18. nīke ga 5 gadyāna mūvattanū vomdu ma-
19. neyali . . . le 2 haḷū ga 12 varishamprati
20. koṭhāra . . . ra habbadalu keṇḍu baha . . . am-
21. nna . . . devera saluvudu amṇa
22. ra haḷu
23. kaḷadavaru da mahājanamgaḷu gau-
24. ḍu paṭṭana svāmigaḷa svahastadoppa śrī Kāḷa-
25. lēśvara śrī Sōmanātha
26.

Note

This records the grant of Sāvehaḷli a hamlet, of Gauḍugere, to Kāḷila gauḍa, son of Ankagaḍa, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kāḷalēśvara temple and the gauḍu paṭṭana svāmis of Gauḍugere.

The record might belong to the reign of the Hoysala king Somēśvara and the given date, viz., Paridhāvi sam. Chayitra ba. 5 corresponds to Monday 29th April 1252 A.D.

At purigāli, Boppagaṇḍanapura hobli, on a stone in Channegauḍa's field.

Size : 5'10"×2'2"

ಬೊಪ್ಪಗೌಡನಪುರ ಹೋಬಳಿ ಪುರಿಗಾಲಿ ಗ್ರಾಮದ ನೈರುತ್ಯಕ್ಕೆ ಚನ್ನೇಗೌಡನ ಹೊಲದಲ್ಲರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೫'೧೦" × ೨'೨"

1. ಶ್ರೀ ಪುರುಷ ಮಹಾ
2. ರಾಜ ಪ್ರಿದುವೀರಾ
3. ಜ್ಯಂ ಕೆಯೆ ಕುನ್ದಸತ್ತಿ
4. ಅರನ ವಡಗರೆ ನಾಡು
5. ಮುನೂರುಮೂಳ ಮುದುಗುನ್ದೂರ
6. ಸಿಕ್ಕಡಿ ಅರನ ಪುವಗಾಮ
7. ಮಾಳ್ವವಿದ್ದರ್ ಅತ್ತಿಗಾಲಾ ಚವು
8. ತ್ತರ್ ಕಾದಿದಾ ಉರೋಟಿಯ ಬೋ
9. ವರಿಗೆಕ್ಕಟ್ಟಮೆ ಕೊಂಗಣಕೆಹೆ
10. ಕೊಟ್ಟು ವೋರ್ ಪನ್ನುವರ್ ಈ ಧಮ
11. ಮಾನ್ ಅಟತ್ತೋನ್ ವಾರಣಾನಿಯಂ
12. ಕವಿರೆಯುಂ ಪಾರ್ವರುಮಾನ್ ಕೊನ್ನ ಪಾ
13. ಪಮಕ್ಕೆ ಇದ ಕೆಡವ್ವನುಮೀ ಪಾಪಮಾನ್
14. ಅದೋ ಅದೋ ನಡಪನ್

Transliteration

1. Śrīpuruṣa mahā-
2. rāja priduvi rā-
3. jyaṁ keye Kundasatti
4. arasa Vaḍagare nāḍu
5. mūnūru moḷa Mudugundūra
6. Siṅgaḷi arasa Puvagāma-
7. m āḷdu viddar Attigāḷi Chavu-
8. ttar kādidiḥ ūroḷiya bō-
9. varige kkaṭṭime Kongaṇi keṇe
10. koṭṭu vor pannuvar ī dhama-
11. mān aḷittōn Vāraṇāsīyaṁ
12. kavileyuṁ pārvvarumān konda pā-
13. pam akke ida keḍavāḷdanuṁ ī pāpamān
14. adō adō naḍapan

Translation

While Śrīpuruṣa-mahārāja was ruling the kingdom of earth and Kuṇḍasatti arasa was governing Vaḍagaṇēṇādu three-hundred and Singaḍi Arasa of Muḍugundūr was governing Puvaḡāme, Chavuttar of Attigāla built the tank Konganikere and granted it to the *Bōvas* (Palankeen bearers) who fought (?) during the destruction of the village. He who destroys this charity shall incur the sin of having destroyed Vāraṇāsi, tawny cows and Brahmins. Even he who orders the destruction shall incur the same sin.

Note

This inscription belongs to the reign of the Gaṅga king Śrīpuruṣa, and records the construction of a tank by name Konganikere by Chavuttan of Attigāla. This tank appears to have been granted to the *bōvas* for their heroism in defending their village during a fight.

No date is given in the record. It might belong to about 750 A.D.

41

At Kalkuṇi, Kirugavāl hobli, on a stone standing behind the Īśvara temple.

Size : 4'×2'

ಕಿರುಗಾವಲು ಹೋಬಳಿ ಕಲ್ಕುಣಿಗ್ರಾಮದಲ್ಲ ಈಶ್ವರ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲ ನಿಂತಿರುವ ಶಿಲೆ.

ಪ್ರಮಾಣ : ೪' × ೨'

1.
2. ರೋಕ್ಕನಗರಾ
3. ರಂಭ ಮೂ ಶಂಭವೇ ಶ್ರೀ
4. ಮತ್ಸ್ಯತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳ
5. ವೀರಬಲ್ಲಾಳದೇವರು ಪೃಥ್ವೀರಾ
6. ಜ್ಯಂ ಗೆಯ್ಯತ್ತಿರೆ ಶಕ ೧೨೨೮ ನೆ
7. ಯ ಕಾಳಯುಕ್ತ ನಂವತ್ಸರದ ಮಾ
8. ಭ ಸು ೧೦ ಆದಂದು ಶ್ರೀಮ
9. ಪರಿ ಹರ
10. ಕರು ಬಡಗನಾಡ ನಮಸ್ತ ಪ್ರಭು ಗಾವುಡು
11. ಗಳು ಕಲ್ಕುಣಿ
12. ಮನಾಥಪುರ
13.
14. ಕೆಜುಯ
15. ಗಡೆ

16. ಯ ವೊಳಗಾದ ಸರ್ಬ್ಬ ಬಾಧಾ ಪರಿಹಾ
17. ರ ಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ನಲುವಂತಾಗಿ
18. ವರಗಂ ನಡೆಯಲು ಧಾರಾಪೂರ್ವಕಂ ಮಾ
19. ಡಿ ಬಿಟ್ಟ ಧರ್ಮ ಶಿಲಾಶಾಸನಕ್ಕೆ
20. ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
21. ವಾ ಯೋ ಹರೇತಿ ವನುಂಧರಾ ಪಪ್ಪಿವರ್ಷ
22. ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ||

Transliteration

1.
2. lōkya nagar ā
3. rambha mū Sambhavē śrī-
4. mat pratāpa-chakravartti Hoysaḷa
5. Vira Ballāḷa dēvaru prithvī rā-
6. jyaṃ geyyuttire śaka 1228 ne-
7. ya Kāḷayukti samvatsarada Mā-
8. gha su 10 Ā damḍu śrīma-
9. . . . Harihara
10. karu badaganāḍa samaasta prabhu gāvuḍu-
11. gaḷu Kalkuṇi
12. manāthapura
13.
14. kareya
15. gade
16. ya voḷgāḍa sarbba bādha parihā-
17. ra chaṇḍrārka-tāraṃbaram saluvamtāgi
18. varagaṃ naḍeyalu dhārā-pūrvakam mā-
19. ḍi biṭṭa dharma śilā śāsanakke
20. maṃgaḷa mahā śrī śrī śrī sva-dattaṃ para-dattaṃ
21. vā yō harēti vasumdhara śhasṭi varsha
22. sahasraṇi viṣṭāyāṃ jāyatē kriṃi ||

Note

Behind the Īśvara temple at Kalkuṇi, are two inscribed stones of which one has been noticed by Mr. Rice as Ml. No. 117. The other which has been worn out to a large extent is now real and published here. The record belongs to the reign of Ballāḷa III, the Hoysaḷa ruler, and appears to record a grant of some lands free of all imposts by the prabhu gāvuḍas of Badaganāḍ, probably to the Īśvara temple near which the stone is set up. Regarding the date there are some discrepancies. Ś1228 is not Kāḷayukti but Parābhava. If we take the śaka year the date would correspond

to 14th Jan. 1307 A. D. and if we take the cyclic year Kālāyukti the details would correspond to 1st February 1319 A. D. But in either case the weekday is not Sunday as given in the record.

42

At Kundūr, Boppagaḍanapura hobli, on a stone to the right of the Mūlasthānēśvara temple

Size: 1'6" × 1'11"

ದೊಪ್ಪಗೂಡನಪ್ಪರ ಹೋಬಳಿ ಕುಂದೂರು ಮೂಲಸ್ಥಾನೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಲಗಡೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೧'೬" × ೧'೧೧"

1. ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸ
2. ರದ ಪುಸ್ಯ ಬ ೨ ಮಂ ಲು
3. ಕೊಟ ದೇವಯ್ಯಗಳ ಮನೆಯ ನಡವ
4. ಳಿಕಾಟ ಜ್ಯಂನಪ ಕೊಟ ಕುಂದೂರ ಮೂಲಸ್ಥಾನ
5. ನ ದೇವರ ಗಂದಕೆ ಸಲುವಾಗಿ ಬಿಟ್ಟ
6. . ನಿಕರು ತೆಟುವ ಮರ್ಯಾದೆಗೆ ಲಗ ಕಾಣ
7. ಉಭಯಂ ಎರಡು ಹಣವನು ಕೊಟವಾಗಿ
8. . . ಗೆ ಸಕಲ ಸಾಂಘ . . ಗಳನು . ನದ
9. . . ಬ ಮಗನು ಸಾವಿರ ಕಾಲ ನಡೆಸಿಕೊ
10. . . ಯರದೇಕೆಂದು ಕೊಟವಾಗಿ ಯದ
11. ಅರಾದರು ಆಳ [ದ] ರೆ ವಾರಣಾಸಿಯ
12. . . . ಳುತಿದ ಹಾಗೆ

Transliteration

1. Rudhirōdgāri samvatsa-
2. rada Pusya ba 2 Maṃ lu
3. koṭa Dēvayyagaḷa maneya naḍava-
4. ḷikāṭa Chyāṃnapa koṭa Kuṃdūra mūlasthā-
5. na dēvara gaṇḍake saluvāgi biṭṭa
6. . nikaru tēruva mārādēge 81 kāmī-
7. ubhayam eraḍu haṇavanu koṭevāgi
8. . . ge sakala sāmā . . gaḷanu . nāda
9. . . ba māḡanu sāvira kāla naḍasi ko
10. . . yirabēkemdu koṭevāgi yida
11. āśādaru alidare Vāraṇāsīya
12. . . . lupida hāge

Translation

In the year Rudhirōdgāri, on Tuesday the 2nd of the dark half of pushya:

Channappa, manager of Dēvayya's house granted two haṇas for the sake of sandal paste for the god Mūlasthāna dēvaru of Kundūr, including one kāṇi payable to the priest of the temple.

As we have granted this for being maintained for thousands of years with all the rights, if any one destroys this grant, he will acquire the sin of destroying Vārāṇāsi.

Note

The record registers a money grant to provide sandal for the god Mūlasthāna dēva of Kundūr by Channappa, (?) steward (naḍavalikāra) of the house of Dēvayya. Since paleographically the record appears to belong to the 14th century A.D. the given date viz., Rudhirōdgāri sam. pushya ba 2 might correspond to 11th January 1384 A.D.

43

Copper plate grant of the Mysore King Krishna Raja odayar in the possession of Śrī H. P. N. Iyengar at Melkote, Pāṇḍavapura Taluk.

Five plates with ring and boar seal.

Size: $15\frac{1}{2}'' \times 10''$

ಪಾಂಡವಪುರ ತಾಲ್ಲೂಕು ಮೇಲುಕೋಟೆಯಲ್ಲಿರುವ ಶ್ರೀಮಾನ್ ಎಚ್. ಪಿ. ಎನ್. ಆಯ್ಂಗಾರ್ಯರವರ ವಶದಲ್ಲಿರುವ ಮೈಸೂರು ರಾಜ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ತಾಮ್ರ ಶಾಸನ.

ಐದು ಹಲಗೆಗಳು : ವರಾಹಮುದ್ರೆ : ಉಂಗುರ ಸಹ.

ಪ್ರಮಾಣ : ೧೫½" × ೧೦"

ನೋಡಲನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ

1. ಶುಭಮಸ್ತು ||
2. ಪಾತು ಶ್ರೀಣಿ ಜಗನ್ನಿ ಸನ್ನತಮಕೂಪಾರಾದ್ಧರಾಮುದ್ಧರನ್ ಕ್ರೀಡಾ
3. ಕ್ರೋಡ ಕಳೆಬರನ್ನಭಗವಾನ್ಯಸ್ಯೈವ ದಂಷ್ಠಾಂಕುರೇ | ಕೂರ್ಮಾ ಕ
4. ನ್ಧತಿ ನಾಳತಿ ದ್ವಿರಸನಃ ಪತ್ಯನ್ನಿ ದಿಗ್ವನ್ನೋ ಮೇರುಃ ಕೋಶತಿ ಮೇದಿ
5. ನಿ ಜಲಜತಿ ಪೂಜಮಾಪಿ ರೋಲಂಬತಿ | ಹರೇರ್ಲೀಲಾ ವರಾಹಸ್ವ ದಂಷ್ಠಾ
6. ದಣ್ಣ ಪಾತು ವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಭತ್ತ್ರಿಯಂ
7. ದಧಾ | ಜಯತಿ ಭುವನ ಜನ್ಮಸ್ಥೇಮ ಭಜ್ಯಾದಿಲೀಲಂ ಸಹಜ ಸಕಲ ಕಲ್ಯಾಣೈಕತಾ
8. ನಂ ಮಹೀಯಃ | ಅಪಿ ಚ ನಿಖಲ ಹೇಯ ಪ್ರತ್ಯನೀಕಂ ತದೇಕಂ ವಟದಳ ತಯನೀಯಂ
9. ಬ್ರಹ್ಮಲಕ್ಷ್ಮೀನಕಾಯಂ | ಪುರುಷಾನಚದವಿಶೇಷಾಂ | ದೃಷ್ಟ್ವಾ ದಯಾಮಾನ ಮಾನಸಸ್ಯ
10. ತದಾ ಪುರುಷೋತ್ತಮಸ್ಯ ನಾಭಿ ಪುಷ್ಕರ ಗರ್ಭೈ ಹಿರಣ್ಯಗರ್ಭೋಽಹಿ | ಪ್ರಪಾಪತೇರತ್ತಿ
11. ರತ್ನೇನಿನ್ದರಿನ್ದೋಬ್ಬುಧೋ ಬುಧಾತ್ || ಪುರೂರವಾಸ್ತ ತತ್ಸಾಯುರಾಯುಷೋ ನಕುಷೋ

- ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ__

23. ಮಪೋಧಯದ್ವಾಜ್ಯ ಕಶಾಭಾಪಾತ್ಯಃ | ಚಿತ್ವಾ ತಿರುಮಲರಾಜಂ ಪುತ್ಯಾಶ್ರೀರಂ
24. ಗಚ್ಚುಣಮಿಹಾನ್ | ಸಿಂಹಾಸನವದಿತಿಪ್ಪ ಸ್ವಸ್ಥವತಾಪ್ಪಭಾಮ ನಾಮಾಚ್ಯಂ
25. ತನ್ಯಾನುಜೋ ಚ್ಯುತ ಚಾಮರಾಜಃ ಪ್ರತಾಪ ಸಂತಾಪತ ಚೈರಾರಾಜಃ | ಯಜ್ಞೋವೀರ್
26. ತಾಕೃತಿಃ ಕ್ಷತ್ಯದ್ವಾಗ್ರಣಾಚ್ಯೇ ಯೇನ ಪತಾಂಗೇಯಾಃ | ತನ್ಯಾನುಜೋವರಾಜೇ
27. ದ್ವ ಸ್ತೋದರಸ್ತಮನಸರಃ | ಚಂನರಾಜೋನುಜೋಯಸ್ಯ ಬಿಷ್ಣೋವಿಮ್ಹಾರಿವಾಜನ | ಅ
28. ಸ್ಯ ಶ್ರೀದೇವರಾಜೇಂದೋರನುರಂಜಯತಃ ಪ್ರಜಾಃ | ಚಿತ್ವಾರೋ ಜಜ್ಞಿರ ಪಪ್ಪ ಸ್ಯಂದನಸ್ಯೇವ
29. ನನ್ನನಾಃ | ದೊಡೇವರಾಜ ನಾಮಾ ತೇಷಾಮಾದ್ಯೋ ರಘುದ್ವಾಹೋ ನಿಯತಂ ಯದ್ವ ಶ್ರುತಾ
30. ವ ವಿಪತ್ಯಾನ್ಯತ್ಯಂ ಪರಿಚ್ಛೇದೇ ನಿಚ್ಛಿನುರಜ್ಯಃ | ಲಕ್ಷ್ಮಣ ಇವ ದ್ವಿತೀಯಸ್ತೇಷು ಶ್ರೀ ಚಕ್ರದೇವ
31. ರಾಜೇಂದ್ರಃ | ಮನಸಾ ವಚನಾ ವಪುಷಾ ತಮಾಪಾಸ್ತು ಧಾತರಂ ಜ್ಯೇಷ್ಠಂ ಜಯತಿ ಶುಭಗು
32. ಣೈಃ ಸ್ವೈರದ್ವಿತೀಯ ಸ್ತುತೀಯೈಃ ಶ್ರೀತಜನ ಸುರಭಜಃ ಶ್ರೀನಿಧಿಪ್ರೇಮಪ್ರಸಾಃ | ಪರಿಚರತಿ
33. ಮುದಾಯಂ ಭವ್ಯ ಕರ್ಮಾನಜನಾಃ ಸಬಲ ಮಹಿಯದೇವಕ್ಷಾಪಸ್ಯತುತಃ |
34. ದಃ | ಆನ್ಯಾಗ್ರಜಸ್ಯನೋ ದೊಡ್ಡ ದೇವರಾಜಮಹೀಭುಜಃ | ದಮ್ಯುಪಶ್ಯತುಸುರೂಪಾಸೀ
35. ದಮ್ಯುತಂದಾ ಯಶಸ್ವೀ || ಸಾಕಿ ರಾಮಾದಿವಾಮುಷ್ಯಾಶ್ರೀತಾಕುತಲವಾಪಿವ
36. ಆಸೂತ ಚಿಕದೇವೇಂದ್ರ ಕಂಠೀರವ ಮಹೀಪತಿ | ತಯೋರ್ಜ್ವರಯಾನುಣೈಶ್ರೀಯಾ
37. ನ್ಯೂರಸ್ತರ್ಪಕರಾಧರಃ | ಉದಾರಶ್ಚಿಕದೇವೇಂದ್ರ ಉಲೇಂದ್ರ ಇವ ವಿಶ್ವತಃ | ಕಂಸಾರಾತಿ
38. ಯಯಾತಿ ವಿಕ್ರಮ ಮುಚ್ಯಯತುನಿತಾ ಪಾತ್ರ ಸೈರಸ್ಯೋದಾರ ಗುಣೈರಿಯಂ
39. ಪ್ರಕಟಿತಾ ಚಾಂದ್ರೀ ಕುರಾಭ್ಯುನಂತಃ | ಪಾತಿವ್ರತ್ಯಮುಪೈತಿ ಯತಃ ಚ ಜಯ
40. ಶ್ರೀಸ್ವಯ್ಯಣಾಂಭೋನಿಧಿಸ್ತೋಯಂ ಕೀರ್ತಿಪದೂ ಸ್ವಯಂವರ ಪತಿಃ ಶ್ರೀಚಕ್ರದೇ
41. ವಾಧಿಪಃ | ಸರ್ವಕ್ಷೋಣಭೃತಾಂ ಶಿರಸ್ಸುಕಲಯನ್ ಪಾದಾಪ್ಪಣಂ ಪ್ರತ್ಯಹಂ ಪುಷ್ಪ
42. ನ್ಯೂರಿಕರಾ ನಿಜೈರ್ವೈನು ಕುರೈರಾಶಾಃ ಪರಂ ಪೂರಯನ್ | ಸನ್ಮಾಗ್ನಂ ಪ್ರಭಯಕ್
43. ವೈ || ಬಗೆಗುಂ ಸಂತನ ಮುಣ್ಣುಗುಂ ಬಗೆಯರಲ್ಲುಂ ಪ್ರಜ್ಞೆ ಸಲ್ಲುಂ ವಚಂ ಪಳಿಕು
44. ಂ ಗೆಯ್ ಮದಲ್ಲು ಮೊಳ್ಳ ಸಮುಚಂಪಂಜೇಲುಗುಂ ಮುಕ್ತಮೇಂ | ಕಳೆಗೊಳ್ಳುಂ
45. ನಮಮಿಲ್ಲಲ್ಲ ಜಗಮನಾಳ್ಳೆಗುಮಾದ್ಯವಮುಂ ತಳಿವರ್ನ್ಯಂ ಚಿಕದೇವರಾಯನ
46. ನಯಾಂಕೂರಶ್ಚಿತ್ರಾಕ್ಷಾಂತವೈರ | ಬಗೆದ ಸೈನ್ಯದಲ್ಲ ಚಿಕದೇವ ನೃಪಾಲನ ಕೈಯ್ಯ

ಮೂರನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ—

47. ನಂದಕಂ ಪೊಳೆಬೊಡನಾನ್ತು ಕುರ್ತು ಕರುಳುಂ ಭರದಿನ್ನಿರಿದುಬ್ಬಿ ರಾಜ ಸಂಕುಳಮನೆ
 48. ಪೊಯ್ತು ಕಾಯ್ತು ಮದುರೇತನ ಗೆಲ್ಲು ಪುರವ್ಯಜಂಗಳಂ ಶೆಳೆದೊಡೆಯಾದುಗುಂ ಬ
 49. ಧರ ಶಿಕ್ಷಿಪ ಕೃಷ್ಣನ ಲೀಲೆಯನ್ನೆ ಪೋಲ್ | ಪೃಥೋಃ ಕಥಾಮುಢಾ ಭವನ್ನಳಾಭದಾಗಳ
 50. ತ್ತದಾರ ಪೋರ ಬರ್ವತಾಗತಾಕ್ಷ ಕಾತ್ರ್ವವೀರ್ಯ ಕೀರ್ತ್ರ್ವನಂ | ದಿಳಿಪ ಭೂಪತೇರ್ದೃತಃ
 ಕ್ಷಶಮ್ಬಯಾ
 51. ತು ದಮ್ಬತೋ ಧರಾತಲಂ ಪ್ರಶಾಂತೀಹ ಚಿಕ್ಕದೇವ ಭೂಪರೇ | ಸತೀಷು ಮಾನ್ಯಾನು
 52. ಸತೀಷು ತಸ್ಯ ಶ್ರೀ ದೇವಮಾಂಬಾ ಮಹಿಷೀ ನೃಪಸ್ಯ | ಕಾನ್ತಾನು ಕಾನ್ತಾನು ರಥಾಂಗ
 53. ವಾಣೀರ್ಲಗಕ್ಷೀರಿನೇಯಂ ಹೃದಯಾಙ್ಮಮಾಘಾತ್ || ಶಕ್ತಃ ಪರಾಮೂರ್ತಿಯಂ ಮುರಾರೇ
 54. ಶರೀರಣೀವಾ ಕರುಣಾತದೀಯಾ | ಭೂರೋಕ ಪುಣ್ಯೈರವತಾರಿ ತೇಯಂ ನಾನ್ಯೇತಿ
 55. ಮಾನ್ಯೇ ಮಹಿ ದೇವಮಾಂಬಾಂ | ತಯಾ ದೇವ್ಯಾ ಸಾಕಂ ಮಹಿತ ಚಿದೇವೇಂದ್ರ ನೃಪಶಿಶ್ವ
 56. ರಾಜ್ಯವ್ಯಗ್ರಾಜ್ಯಂ ಚಿತನಕಲ ನಾಮಸ್ತ ಸಮಿತಿಃ | ದ್ವಿಜಾನ್ಯೇವಾನ್ಯನ್ಯಾನಿವಿಧ ವಿಭುಧಾ
 57. ನ್ನಂಶ್ರಿತಜನಾನ್ವರಿತ್ರಾತುಂ ಲಕ್ಷ್ಮೀಪತಿರಿವ ಬಭೂವಾನ್ಯ ಜಗತಃ | ತನ್ಮಾಚ್ಚೈರಚಿಕ್ಕ
 58. ದೇವಾನ್ಯ ಪಮುಕುಟಮುಣಿದ್ವೇವಮಾಂಬೋಧರಾಬ್ಧಿ ವಿಷ್ಣೋ ರಂಶೇನ ಜಾತಸ್ತಜಯತಿ
 59. ಸತತಂ ರಾಜಕಂಠೀರವೇಂದ್ರಃ | ಯಸ್ತತ್ಯೇ ರಾಮಚಂದ್ರ ಸ್ತಕಲರಿಪುವನೋ
 60. ತ್ವಾಚನೇಯಃ ಕರೀಂದ್ರಃ | ಸನ್ಮಾರ್ಗೇ ಪೂರ್ಣಚಂದ್ರ ಶ್ರುಭಗುಣ ನಿಚಯೇಯಸ್ತ್ಯ
 61. ಯಂ ಯಾದವೇಂದ್ರಃ | ಸ ಜಯತಿ ವಿದ್ಯಾಲೋಲಸ್ತಕಲಾರಿ ನೃಪಾಲತಾನನೇ ಕಾ
 62. ಲಃ | ಕಲ್ಯಾಣಗುಣ ಸುಶೀಲಃ ಕಂಠೀರವ ನರಸರಾಜ ಭೂಪಾಲಃ | ರಾಜಕುಲಾಬ್ಧಿ
 63. ಶಶಾಂಕಃ ಶೂರೋ ಧರಣೀವರಾಹ ಬಿರುದಾಂಕಃ | ರಣನೀಮನಿ ಸತ್ಯಂಕಸ್ತುರುಣೀನಿವ
 64. ಹೇನಿನೀನ ಮಿನಾಂಕಃ | ಲುಂಠಿತ ಶಾತ್ರವ ಮದಗಜ ಕಂಠಗಳದ್ವೈಕಧಾರ ವಿಗ್ರಹರುಚಿ
 65. ರಃ | ಕಂಠೀರವ ಇವ ವಿಲಸತಿ ಕಂಠೀರವ ನರಸರಾಜ ಒಡೆಯೋಯಂ | ಗ್ರಾಮೇಗ್ರಾಮೇ
 66. ಭೂರಿಮೃಷಾನ್ಮದಾನಂ ದೇವಸ್ಥಾನಾನ್ಯ ತ್ವವಾನ್ತೇಷು ನಿತ್ಯಂ | ಮಾರ್ಗೇ ಮಾರ್ಗೇ ಸದ್ಯ
 67. ನಾನಿ ಪ್ರಪಾಶ್ಯ ಶಾಸತ್ಕುರ್ವೀಂ ರಾಜಕಂಠೀರವೇಂದ್ರೇ | ಕಂಠೀ[ರ]ವಕ್ಷಾ ಪತಿ ಧರ್ಮಪತ್ನೀ
 68. ಚಲ್ಯಾಜಮಾಂಬೇತಿ ಜಗತ್ಪ್ರಸಿದ್ಧಾ | ಛಾಯಾನುವೃತ್ಯಾಭವರಾತ್ಯ ಭರ್ತಾರಾಮಸ್ತು ನೀತೇವಗು
 69. ಣಾಭರಾಮಾ | ತಸ್ಯಾಂ ಕಂಠೀರವೇಂದ್ರಾದಜನಿ ಯದುಪತಿರ್ದೇವಕೀರ್ಗರ್ವಾಂಧಾ ಶರೀರೈಕೃಷ್ಣಾ
 70. ಧರಿತ್ರಿವಮತು ಮಿವಸುತಃ ಕೃಷ್ಣರಾಜ ಕ್ಷಿತಿಂದ್ರಃ | ಸಂಪ್ರಾಪ್ತಾ ಯಸ್ಯ ಜನ್ಮೋತ್ಪವ ಪಟಹ

ಮೂರನೆಯ ಹಲಗೆ : ಮುಂಭಾಗ—

71. ರವಾದಾಗತಾದರ್ಶಿ ಸಾತ್ವಾದ್ಯೀತಾತ್ಮೈತ್ಯೈತ್ಯೈ ಬೃಂದಾದಧಿಕ ವಿಜಯತಾ ಚಿಕ್ಕದೇವೇಂದ್ರ
 72. ಮಾತು | ಅರುಣಪಾಣಿ ತರೋದರ ರಕ್ಷಿತ್ವೈರಮಲ ಶಂಖರಥಾಜ ಸರೋರುಹೈಃ
 73. ಅಪಿ ಸಮಾಕಲನೇನ ರಮಾಭಾಷೋಹರ ಮೃದಿ ಮಹೀ ಕೃಷ್ಣಮಹೀ ಪತಿಂ | ಅನರ್ಚ್ಯ
 74. ಯಂ ಕುಲಪತಿಂ ಚಿದೇವರಾಜೋ ಭಕ್ತ್ಯಾ ನೃಹಸ್ತ ದೃತಯಾ ನಿಜಮುದ್ರಯಾಚಿ | ಪಿ
 75. ತ್ರೋ ಭವತ್ಕೃಪಯಾನ್ಯ ಸುಖವ ಕೃಷ್ಣೋನಾಮಾ ಗುರುಸ್ತಮಕರೋತ್ ಕಲಕೃಷ್ಣರಾಜಂ
 76. ಅಲಂಕರಯಾಚ್ಚೇಷ್ಟಿತ ರುಕ್ಮಿಣೀಯ್ಯಂ ಪಕ್ವಾಂಬುಜೇವಾಗಿಯಮತ್ರ ಸತ್ಯಾ ಶ್ರೀ ಕೃಷ್ಣರಾ
 77. ಜೇ ಬಲಭದ್ರಯೋಗೋಪ್ಯ ನೌ ಸ್ಫುಟಂ ಶಂಸತಿ ಕೃಷ್ಣಭಾವಂ | ಗಾಂಧೀಯಂ ಗರಿಮಾ
 78. ಮತಿಮ್ಯಧುರಿಮಾದಾಕ್ಷಂ ದಯಾ ದೀರತಾ ಪ್ರಾಕಲ್ಯಂ ಪಟುತಾಪ್ರಧಾನ ಪರತಾ ಪ್ರೇಮ
 79. ಪ್ರಸನ್ನಾಗಿರಃ | ಇತ್ಥಂ ಯೇ ಚಿದೇವ ಭೂಭುಜ ಮಹಾರಾಜೇ ಮಹಾಂತೋಗುಣಾನ್ತಾನ್ಯ

80. ವ್ಯಾಧಿನಿಕ ಕೃಷ್ಣರಾಜ ನೃಪತಾ ನಾಕ್ಷಾದವೇಕ್ಷಾಮಹೇ | ವೃಷ್ಟಿವಂಶ ಸಾಧಾಬ್ಧೀನ್ಮುಃ ಕೃಷ್ಣರಾಜ
81. ಮಪೀಪತಿಃ | ವಿಷ್ಣುರೇವ ಸ್ವಯಂ ನೋಚೇದ್ಯೃಷ್ಣವ ಶ್ರೀರಿಯಂಕುತಃ | ಶ್ರೀಯಾದವಾ
82. ಚಲಪತೇಃ ಕುಲನಾಯಕಸ್ಯ ನಾರಾಯಣಸ್ಯ ನವರತ್ನ ಕಿರೀಟ ಮಗ್ಧುಂ | ಸಂಪತ್ನು
83. ತಸ್ಯ ಚ ತದುತ್ಪವ ದಿವ್ಯ ಮೂರ್ತ್ಯೇ ಸ್ವದೃತ್ಯ ಕಂಚುಕ ಮುದಂಚಿತ ಮನ್ವಕಾರ್ತೀತ |
84. ಶ್ರೀ ವೇಂಕಟಾಚಲಪತೇಃ ಶುಭದನ್ತ ಚಿತ್ರಾಂ ಸಾರ್ವಜ್ಞ ಪಟ್ಟಭೂಷಿತಾಂ ಶಿವಿಕಾಂ ಸು
85. ರಮ್ಯಾಂ | ಸರ್ವೋತ್ಕವಾಯ ಸಸುಖಾನ್ತರಣೋಪ ಬರ್ಹಾಂ ಭಕ್ತ್ಯಾರ್ಪ ಯತ್ನಮಹ
86. ತೀಂ ಕೃತಿ ಕೃಷ್ಣರಾಜಃ | ಪಾತಾಳಂ ಪರಿಪಾಲಯತ್ಯಹಿಪತಾ ಪಾತಾಶನಾ ಭೋಗಿನಃ
87. ಶಕ್ತೇ ಶಾಂತಿ ನಾಕರೋಕ ಮಮರಾನ್ತತ್ರಾಶನಂ ಭುಂಜತೇ | ಕೋಣೇಂ ರಕ್ಷತಿ ಕೃಷ್ಣರಾಜ
88. ನೃಪತಾ ಸರ್ವೇ ಲಭನ್ತೇ ಜನಾ ಮೃದ್ವನ್ಮಂ ಮೃದುರಾಂಬರಂ ಮೃಗಮದಂ ಚಾಮುಕೇರಂ
89. ಚಾಮರಂ | ಕಂದಪದ್ಯ | ಎರೆದರ್ಗೀವವು ಸುರತರು ಸುರಮಣಿ ಸುರಪತುಗಳಿರೆಯದಗ್ಗೊ
90. ಲ್ಲೀವಂ | ಮರನುಂ ಮಣಿಯುಂ ಪಶುಗುಂ ದೊರೆಯ ಶ್ರೀಕೃಷ್ಣರಾಜ ಧರಣೀತ್ವರನೋ
91. || ಶರಣಾಗತರಂ ರಕ್ಷವ ಬಿರುದಂ ಶಿವಿ ಕೃತಯುಗಕ್ಕೆ ಶ್ರೇತಗೆ ರಾಮಂ | ವರಕೃಷ್ಣಂ ದ್ವಾಪ
92. ರದೊಳ್ಳಿರಿಸಿದನೀ ಕಲಗೆ ಕೃಷ್ಣರಾಜ ನರೇಂದ್ರಂ | ಯದ್ವಾನಂ ಸುರಭೂರಹಸ್ತಿಯುತೇ
ಯಚ್ಚೀನು
93. ರಾಧೀತ್ವರಂ ಯತ್ಕೀರ್ತಿ ಸುರನಿಶ್ಚುಗಾಂ ಸುರಗುರುಂ ಯದ್ವದ್ಧಿರಿತ್ಯಾಕಲ | ಯಚ್ಚಾಧ್ಯಂಧಿಷ್ಠತಾ
94. ಂತ್ರಿಣೇತ್ರ ನಯನ ಪ್ರೋದ್ಯತ್ಯರಾಳಾನಲಂ ಸೋಯಂ ಸತ್ಯಪರಾಕ್ರಮೋ ವಿಜಯತೇ
ಶ್ರೀಕೃಷ್ಣರಾಜೋ
95. ನೃಪಃ | ಇತ್ಥಂ ಸಮಸ್ತ ನೃಪರತ್ನ ಕಿರೀಟ ನೃತ್ಯದಾಖ್ಯಾನತೇ | ಚಟುಲ ನಾಟಕ ಸೂತ್ರಧಾರೇ ಶ್ರೀ

ಮೂರನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

96. ಕೃಷ್ಣರಾಜನೃಪತಿನ್ನಕರಾಂಶ್ಯ ಧರ್ಮಾನ್ಯರ್ಪನ್ನಧಾಚ್ಯುತ ಕೃಪಾಪತಿ ಬ್ರಂಹಣಾತ್ಮಕಂ | ಶ್ರೀ
97. ನಿವಾಸ ಯತೀಂದ್ರಸ್ಯ ಕೃಪಯಾ ಪರಿಪುಷ್ಪಯಾ ಶ್ರೀವೈಷ್ಣವತ್ರಿಯಾ ಕೃಷ್ಣರಾಜೇನ್ದ್ರೋ
98. ತೀವರಾಜತೇ | ರಾಜಧರ್ಮೇಣ ಸತತಂ ರಂಜಯನ್ನವಿರಾಃ ಪ್ರಜಾಃ | ಸುಧಾಂಶುರಿವ ಭೂತಾನಾ
99. ಶುಭಂಯು ರಥವತ್ಪದಾ | ಯಸ್ಮಿನ್ನಂಜಯತಿ ಮಹೀಂ ದೇವದ್ವಿಜ ಬಂಧು ಮಿತ್ರವರ್ಗ್ಯಾಣಾಂ
100. ಪ್ರಕೃತೀನಾಂ ಪ್ರಬಲಮಭೂತ್ತುಪ್ಪಿಃ ಪುಷ್ಪಿಜ್ಜಯತ್ಯ ಧರ್ಮಶ್ಚ | ಸೋಯಂ ಪಶ್ಚಿಮ ರಂಗರಾಜ
101. ನಗರೇ ಸಿಂಹಾಸನಾದೀಶ್ವರ ಶ್ರೀ ನಾರಾಯಣ ಪಾದ ಪಟ್ಟಜಯುಗೀವಿನೃಪ ವಿಷ್ಣುರಃ | ಪ್ರತ್ಯ
102. ಕ್ಷಿಪ ಕ್ಷಿತಿಪಾಲರತ್ನ ಮಕುಚೇ ನೀರಾಜಿತಾಂಘ್ರಿಶ್ಚಿರಂ ದೇವ ಬ್ರಾಹ್ಮಣ ರಕ್ಷಣಾಯ ಜಗತಿ
103. ಸಾಮ್ರಾಜ್ಯದೀಕ್ಷಾಂ ಪಹನ | ಸರ್ವಾಣಿ ದಾನಾನಿ ಸದಾದ್ವಿಜೇಧ್ಯಃ ಕುರ್ವನ್ಮುತಾ ಕೃಷ್ಣನೃಪಾಲ ಚ
104. ಂದ್ರಃ | ತೇಪೋತ್ರಮಂ ದಾನ ಮತೀವ ರೋಕ ಭೂದಾನ ಮೇವೇತಿ ಕೃತಿ ವಿಧಿತ್ವಾ |
ಸ್ವಾಚಾರ್ಯ ಪ್ರಿಯತಿಪತ್ಯ
105. ಯ ಸಾಂಗಾಧ್ಯಯನಶಾಲನೇ | ಸಮ್ಯಗಾಚಾರ ನಿಷ್ಠಾಯ ಸಾತ್ವಿಕಾಯ ಕುಟುಂಬನೇ | ಸಿಂಹ
106. ಪೈರುಮಾಳ್ವಾ ಮೇ ಧಾರದ್ವಾಜಾಯ ಪಾತ್ರಭೂತಾಯ | ಗ್ರಾಮಂ ಪ್ರಾದಾಪ್ತೇಮ್ಹಾ
ಭೂಮೀಂದ್ರಃ |
107. ಸರ್ವಸನ್ಯವತ್ತೀವಂ | ಸಗ್ರಾಮೋ ಹೂಯ್ಯೇದೇಶೇ ಹೋಗರ್ನಾಡು ಸಮೀಪತಃ ನಾಗಮ
108. ಭಿಲ ಸಜ್ಜಸ್ಯ ನಗರಸ್ಯ ಸ್ವರೇಸ್ಥಿತಃ | ಹುಳ್ಳೇನಹಳ್ಳೇ ಸಂಜ್ಞೋಯಂ ಕೊಪ್ಪಲು ದ್ವಿತಿಯಾಸ್ಥಿತಃ
109. ತತ್ಯೈತಸ್ಯ ಚತುರ್ನಿಮಾ ನಿರ್ಣಯಾದಿ ಪ್ರಬೋಧಕಂ ವರಾಹ ಮುದ್ರಾ ಸಂಯುಕ್ತಂ ಸ್ವಹ
110. ಸ್ವಾಕ್ಷರ ಚಿಹ್ನತಂ | ಆ ಚಂದ್ರಾಕ್ಷರಸ್ಥಿತೇಃ ಕರ್ತೃ ತಾಮ್ರ ಶಾಸನ ಮುತ್ರಮಂ | ದಾತವ್ಯಮಿತ್ಯಪ್ರ

111. ತಿಮ ಕೃಷ್ಣರಾಜ ಮಹೀಪತಿಃ | ಶ್ರೀರಾಮಾಯಣ ಪೂರ್ವಕ ತಿರುಮಲೆಯಾರ್ಯಂ ಕವಿಂ
 112. ಸಮಾಹೂಯ | ಅದಿಶಚ್ಛಾಸನ ಪದ್ಯಾನ್ವಿರಚಯ ಪಲಕಾಸು ಲಬಿಸುಖಾಯೇತಿ | ದಾ
 113. ತುಃ ಪ್ರತಿಗ್ಯಹೀತುಶ್ಚ ಸರ್ವ್ವ ಧರ್ಮಾರ್ತ್ಯ ಸಾಧನಂ | ತೇನೈವ ಏದುಷಾಚೇದಂ ಲಬ್ಯತೇ ತಾಂಬ್ರ
 114. ಶಾಸನಂ || = || ಸ್ವಸ್ತಿ ಶ್ರೀನಾಥ ನಾಭೀ ನಳಿನ ಭವ ವಿಧಾತುರ್ಧ್ವಿತೀಯೇ ಪರಾರ್ಥೋ ನ್ಯಾಢ್ಯೇ
 115. ವಾರಾಹ ಕಲ್ಪ ಪರಿಣಮತಿ ಮನೋರಂತರೇ ಸಪ್ತಮಸ್ಯ | ಅಪ್ಪಾವಂತೇ ಯುಗೇಸ್ವಿನೈಲ
 116. ಸಮಯಮುಪೇ ಶಾಲಿವಾಹೇ ಶಕಾಬ್ದೇ ಭೂತೇ ಶೃಂಗಾರವರ್ತು ಕ್ಷಿತಿ ಪರಿಗಣತೇನನ್ತರೇ
 ವರ್ತಮಾ
 117. ನೇವರ್ಷೇ ವಿಶ್ವಾವನಾತ್ಮಯುಜೇ ಪಕ್ಷೇಚ ಪಾಂಡವೇ | ಪರ್ಣಿಮಾಸ್ಯಾಂ ರವೇವ್ವಾರೇ
 ತಾರೇತ್ರಾ
 118. ಶ್ವಿನಿ ಸಂಜ್ಞಿಕೇ | ವಜ್ರಯೋಗೇ ಭದ್ರನಾಮ್ನಿ ಕರಣೇ ಗ್ರಹಣೇ ವಿಧೋಃ ಪುಣ್ಯಕಾಲೇಮಹೀ
 119. ದಾನಂ ಕರ್ತುಂ ಪ್ರಥ್ವೀಂದ್ರ ಪುಶ್ಕವಃ | ದ್ವಾರವತಿ ನಗರಾಗತ ಯಾದವ ಭೂಪಾಲ ಪುಣ್ಯ ಫಲ
 120. ಸನ್ನಾಸಂ | ಅರ್ಥಿಜನ ಕಲ್ಪಶಾಖೀ ಪ್ರತ್ಯುತ್ಥಿಪ್ರಜ ಸಪಕ್ಷ ಪರ್ವತ ವಜ್ರೀ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಃ
 ಶ್ರೀ
 121. ಭೂಪಾಲ ಪರಮೇಶ್ವರಃ | ಪೌಡಪ್ರತಾಪವೀರೋ ನರಪತಿ ರಾತ್ರೇಯ ಗೋತ್ರಸಂಜಾತಃ |
 ಗುಣಸಿಂಧು

ಗೋತ್ರ ಸಂಜಾತಃ ಗುಣಸಿಂಧು

ನಾಲ್ಕನೆಯ ಹಲಗೆ : ಮುಂಭಾಗ—

122. ರಾತ್ಯರಾಯನ ಸೂತ್ರೀ ಕ್ಷತ್ರಿಯವರಶ್ಚ ಬುಕ್ಷಾಖೀ ಚಿಕದೇವರಾಜ ಪಾತ್ರಃ ಪುತ್ರಃ
 123. ಕಂಠೀರವ ಕ್ಷಿತಿಂದ್ರಸ್ಯ | ಅಪ್ರತಿಮ ಕೃಷ್ಣರಾಜಃ | ಶ್ರೀಮಾನಶ್ರಾನ್ತ ದಾನಸುರಭೂ
 124. ಜಃ | ಭಾರದ್ವಾಜಾಯಾಪಸ್ತಂಬಾಯ ಯಜುಶ್ರುತಿ ಪ್ರವೀಣಾಯ | ತಿನಾರಾರಾಯಣೈ
 125. ರುಮಾಳ್ವಾತ್ರಾಯಾಳುಮು ಶಿಂಗಿಯ ಪುತ್ರಾಯ | ಶಿಂಕುಪ್ಪೆ ರುಮಾಳ್ವಾಮ್ನೇ ಗ್ರಾಮಂ
 126. ಹುಳ್ಳೇನಹಳ್ಳಿಮುಭಿರಾಮಂ | ಕರಡ್ವಳ್ಳಿ ಮರಳಿಕೆರೆ ಕಲಿನಾಥ ಪುರೋಹರಳಹಳ್ಳಿರಿತ್ಯೇ
 127. ತೈಃ | ಸಂಯುಕ್ತ ಮುಪಗ್ರಾಮೈಶ್ಚತುರ್ಭಿರಸಿ ಸಸ್ಯಯುತ ಚತುಸ್ವೀಮಂ | ನಿಧ್ಯಾ
 128. ದೃಷ್ಟಕ ಸಹಿತಂ ಸಾರಾಮಂ ಗ್ರಾಮ ಪಂಚಕಂ ರಾಜಾ | ಪಾವನತರ ಕಾವೇರೀ ಕಲ್ಮಷೇರಾನ್ತಾ
 129. ಲಪೂತಸಾಲಪರೀತೇ | ಶ್ರೀರಙ್ಗ ಪಟ್ಟಣಾಪ್ಯೇ ಪಶ್ಚಿಮರಙ್ಗೇ ಕ್ಷಪಾದ ಪಣ್ಯಕ್ಷೇತ್ರೇ |
 130. ಫಣಪರಬ್ರಹ್ಮ ಪರ್ಯಾಪ್ತೇ ಶ್ರೀಭೂಮಿಧ್ಯಾಂ ಸುಖೇನ ಶಯಿತಸ್ಯ | ರಙ್ಗೇಶಸ್ಯ ರಮಾಕರರಾ
 131. ಲತಪಾದಸ್ಯ ಸಂನ್ಯಾಥಾ ತತ್ಪ್ರೀತ್ಯೈಃ ಸೋಮೋಪರಾಗಕಾಲೇ ಭೂಮಿಂ ಪ್ರದದಾಮಿ ವೈಷ್ಣವಾ
 132. ಯೇತಿ | ಪ್ರಾದಾತ್ಯಷ್ಟಾಪ್ತವಿಮಿತಿ ಭೂದಾನಂ ದಾತ್ಯಕೃಷ್ಣ ರಾಜೇಂದ್ರಃ |

ಇತಃ ಪರಮುಪಗ್ರಾಮ

133. ಪ್ರಧಾನ ಗ್ರಾಮ ಗೋಚರಂ | ಚತುಸ್ವೀಮಾ ನಿರ್ಣಯಾದಿ ಲಬ್ಯತೇ ದೇಶಭಾಷಯಾ || ಹುಳ್ಳೇನ
 134. ಹಳ್ಳಿಗ್ರಾಮದ ಚತುಸ್ವೀಮೆಯಲ್ಲಿ ವಿವರ | ಕರಡಿಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಮೂಡಲು ದಂದಿನ ಹ
 135. ಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ತೆಪ್ಪಲು | ಬಿಂಡೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು | ನರಿಗಲ್ಲ ತೊಟ್ಟಿಗೆ ಬಡಗಲು |
 136. ಈ ಮಧ್ಯ ಹುಳ್ಳೇನಹಳ್ಳಿ ಚತುಸ್ವೀಮೆ | ಕರಡ್ವಳ್ಳಿಚತುಸ್ವೀಮೆ | ನೆಲ್ಲಕೆರೆಯೆಲ್ಲೆಗೆ ಮೂ
 137. ಡಲು | ಹರಳು ಕೆರೆಯೆಲ್ಲೆಗೆ ತೆಪ್ಪಲು | ಹುಳ್ಳೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು ದೊಡ್ಡ
 138. ಯಕ್ಕಟ ಯೆಲ್ಲೆಗೆ ಬಡಗಲು || ಮರಳಿಕೆರೆ ಯೆಲ್ಲೆಗೆ ಚತುಸ್ವೀಮೆ | ಕಲ್ಲಿನಾಥಪುರದ ಯೆಲ್ಲೆಗೆ ಮೂಡಲು
 139. ಹುಳ್ಳೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ತೆಪ್ಪಲು | ನರಿಗಲ್ಲ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು | ಚಕ್ರ
 ಯಕ್ಕಟಗೆ ಬಡಗಲು | ಕಲ್ಲಿನಾಥ ಪು

140. ರದ ಚತ್ಸುಸ್ತೇಮ ವಿವರ ಮಾದಿಹಳ್ಳಿಗೆ ಸಲುವ ಕೆಂಪೇಗೌಡನ ಕೊಪ್ಪಲಿಗೆ
ಮೂಡಲು | ಹರಳಕೆರೆಗೆ ತೆಪ್ಪಲು |
141. ಮರಳಕೆರೆ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು | ಮಾದಿಹಳ್ಳಿಗೆ ಮಾರನಕೊಪ್ಪಲಿಗೆ ಬಡಗಲು ||
ಹರಳಕೆರೆ ಚತ್ಸುಸ್ತೇಮ |
142. ಕಳ್ಳನಕೆರೆಗೆ ಮೂಡಲು | ತಟ್ಟೇಹಳ್ಳಿಗೆ ಸಲುವ ಚಕ್ಕಲಂಗನ ಕೊಪ್ಪಲಿಗೆ
ತೆಪ್ಪಲು | ದಂಡಿನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ
143. ಪಡುವಲು ಕರಡಿಹಳ್ಳಿಗೆ ಬಡಗಲು ||೫|| ಇಂತೀಬದು ಗ್ರಾಮಕ್ಕಂ ವೊಟ್ಟು
ಚತ್ಸುಸ್ತೇಮ ವಿವರಮಾವು
144. ದನೆ | ನೆಲ್ಗಕೆರೆ ಯೆಲ್ಲೆಗೆ ಮೂಡಲು | ದಂಡಿನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ತೆಪ್ಪಲು |
ಬಿಂಡೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಪಡುವ
145. ಲು ದೊಡ್ಡಯಕ್ಕುಟ ಯೆಲ್ಲೆಗೆ ಬಡಗಲು || ಇಂತಿ ಚತ್ಸುಸ್ತೇಮಗೊಳಗಾಗಿರುವೀ ಕರಡಿಹಳ್ಳಿ ಕಲನಾಥ
146. ಪುರ ಹರಳಕೆರೆ | ಮರಳಕೆರೆ | ಹುಳ್ಳೇನಹಳ್ಳಿ | ಎಂಬೀಗ್ರಾಮಂಗಳ್ಳಿದಕ್ಕಂ ಪ್ರತ್ಯೇಕಮಾಗಿಯು
147. ವರವಟ ಚತ್ಸುಸ್ತೇಮಾ ಪ್ರದೇಶದಲ್ಲ ಪ್ರತಿಷ್ಠಾಪಿತಗಳಾಗಿರುವ ವಾಮನ ಮುದ್ರಾಂಕಿತ ಶಿಲೆಗಳಂ

ಸಾಲ್ಮನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ--

148. ಪರಿವೇಷ್ಟಿತ ಮಾಡಿ ಗ್ರಾಮಂಗಳ್ಳಿ ಸಲೂ ಭೂಮಿಗಳೊಳಗುಂಟಾದ ಗದ್ದೆಬೆದ್ದಲು ತೋಟ
149. ತುಡಿಕೆ ಅಣಿ ಅಚ್ಚು ಕಟ್ಟು ಕಾಡಾರಂಥ ನೀರಾರಂಥ ಮಗ್ಗ ಮನವಣ ಸುಟ್ಟು ಪೊಮ್ಮು
150. ಸುವರ್ಣಾದಾಯ ಕಾಣಿಕೆ ಬೇಡಿಗೆ ಗ್ರಾಮದಾಯ ಚರಾದಾಯ ಹೋರಾದಾಯ ಇ
151. ವು ಮುನ್ನಾದ ಆ ಸಕಲ ಸ್ವಾಮ್ಯವೂ ಈ ಶಿಂಗೈಪ್ಪೆರುಮಾಳಯ್ಯಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ
152. ಸಲುವುದು | ಇಂದು ಮೊದಲು ಈ ಹುಳ್ಳೇನಹಳ್ಳಿಯೆಂಬ ಗ್ರಾಮವು ಇದರವಗ್ರಾಮ
153. ಸಹಿತವಾಗಿ ಈ ಶಿಂಗೈಪ್ಪೆರುಮಾಳಯ್ಯ ಮಾಡುವ ಅಧಿಕೃತ ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ
154. ವ್ಯವಹಾರ ಚತುಷ್ಟಯಕ್ಕಂ ಸಲ್ಪದು | ಮತ್ತಮೀ ಹುಳ್ಳೇನಹಳ್ಳಿ ಮುಂತಾದ ಗ್ರಾಮೋಪಗ್ರಾಮ
155. ಂಗಳ ಚತ್ಸುಸ್ತೇಮಗಳೊಳಗಣ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣಾಕ್ಷೀಣ್ಯಾಗಾಮಿ ನಿಧಿ ಸಾಧ್ಯಂ
156. ಗಳೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯಂಗಳು ಮೀ ಶಿಂಗೈಪ್ಪೆರುಮಾಳಯ್ಯಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ
157. ಶಾಶ್ವತವಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಯಾಗಿ ಸಲ್ಪುದುಂದು | ಆಶ್ರಯಗೋತ್ರ ಶಿಖರಾ
158. ಲಂತಾರ ಕಲ್ಪಶಾಯಿಯಂ ಆಶ್ವರಾಯನ ಸೂತ್ರ ಶೋಭಾವಹ ಸುಪರ್ವ ಮಣಿಯುಂ ಪುಕ್ಕಾಪಾ
159. ಪ್ರಖ್ಯಾಪಕ ಸುಧಾರಸ ಪಲಮುಮನಿನಿ ಪ್ರಸಿದ್ಧಿವೆತ್ತ ಚಿಕದೇವ ಮಹಾರಾಜೋಡೆಯರವರ
160. ಪೌತ್ರರುಂ | ಕಂಠೀರವ ನರಸರಾಜೋಡೆಯರವರ ಸುಪುತ್ರರುಂ | ಚಲ್ವಾಜಮಾಂಬಾ ಗರ್ಭಾ
161. ಮೃತಾಂಜೋರಿ ರಾಕಾಸುಧಾಕರರುಮಪ್ಪ ಶ್ರೀಮನ್ನಹಾರಾಜಾದಿರಾಜ ರಾಜಪರಮೇ
162. ಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪ ಬಿರುದಂತೆಂಬರ ಗಂಡ ಧರಣೀ ವರಾಹ ಬಿರುದನುದ್ದಂಡ ದೋರ್ದಂ
163. ಡ ಸಂಗ್ರಾಮರಾಮ ಲೋಕೈಕವೀರ ನರಪತಿ ಮಹೀಶೂರಾಪ್ರತಿಮ ಕೃಷ್ಣರಾಜೋಡೆಯ
164. ರವರು ಬರಸಿಕೊಟ್ಟ ಭೂದಾನ ತಾಮ್ರ ಶಾಸನ || ಏಕೈವ ಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂ
165. ಭುಜಾಂ | ನಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾಪಸುಂಧರಾ | ದಾನಪಾಲನಯೋರ್ಮುಖ್ಯ
166. ದಾನಾಷ್ಟ್ರೀಯೋನು ಪಾಲನಂ | ದಾನಾಷ್ಟ್ರಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ | ಸ್ವ
167. ದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕ
168. ಲಂ ಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಚ್ಚಿರ್ವರ್ಷ ಸಹಸ್ರಾ

169. ಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ ಸೇತು ನೃಪಾಣಾಂ
ಕಾಲೇ ಕಾಲೇ ಪಾ
170. ಲೋಯೋ ಭವದ್ಧಿಃ | ಸರ್ವಾನ್ಲೋತಾನಾನ್ಲೋವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಲೋಯೋ ಭೂಯೋ
ಯಾಚತೇ ರಾ
171. ಮಚಂದ್ರಃ | ಶ್ರೀ ರಾಮಾಯಣ ಭಾರತ ಪಾರಾಯಣ ವಿಹಿತವೃತ್ತಿನಾ ಕೃತಿನಾ | ಕವಿನಾ ತರು
172. ಮಲೆಯಾಚಾರ್ಯೇಣೇದಂ ತಾಮೃತಾಸನಂ ಲಬ್ಧತಂ ||-|| ೦ ||-||

ಶ್ರೀ ಕೃಷ್ಣರಾಜಃ

I B:—

1. ಶುಭಮಸ್ತು
2. ಪಾತು ತ್ರಿಣಿ ಜಗಂತಿ ಸಂತತಮಕುಪಾರಾಕ್ಷಾಮುಚ್ಚರನ್ ಕ್ರಿಡಾ
3. ಕೊಡ ಕಂಠವರಸ್ಸ ಭಗವಾನ್ಯಸ್ಯೈವ ದಂಭುಕುರೇ | ಕೂಮಃ ಕ
4. ನ್ಧತಿ ನಾಙ್ಗತಿ ದ್ವಿರಸನಃ ಪತ್ರಂತಿ ದ್ವಿಗ್ಧಂತಿನೋ ಮೇಃ ಕೋಶತಿ ಮೇಃ
5. ನ್ನಿ ಜಲಜತಿ ವ್ಯೋಮಾಪಿ ರೋಮ್ಭವತಿ | ಹರೇಕ್ಷಿಲಾ ವರಾಹಸ್ಯ ದಂಭು
6. ದೃಢಸ್ಸ ಪಾತು ವಃ | ಹೈಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರ ಧಾತೃ ಛತ್ರ ಶ್ರಿಯ
7. ದಧೌ | ಜಯತಿ ಭುವನ ಜನ್ಮಸ್ಥೇಮ ಭಜ್ಜಾದಿ ಲಿಲಂ ಸಹಜ ಸಕಲ ಕಲ್ಯಾಣೇಕತಾ
8. ನಂ ಮಹೀಶ್ವಃ | ಅಪಿ ಚ ನಿಖಿಲ ಹ್ರೇಷ ಪ್ರತ್ಯನೀಕಂ ತದೇಕಂ ವೃದ್ಧ ಶಯನೀಶ್ವ
9. ಬ್ರಹ್ಮ ಲಕ್ಷ್ಮೀ ಸಹಾಯ | ಪುರುಷಾನವಿದ್ವಿಗ್ಧೇಷಾ | ದೃಷ್ಟಾ ದಯಾಮಾನ ಮಾನಸಸ್ಯ
10. ತದಾ ಪುರುಷೋತ್ತಮಸ್ಯ ನಾಮಿ ಪುಷ್ಕರ ಗರ್ಭೇ ದ್ವಿರಘನಗರ್ಭೋಭೂತ್ | ಪ್ರಜಾಪತೇರತ್ರಿ
11. ರೇವಿನ್ದು ರಿನ್ದೋಶ್ವೈಶ್ಚೋ ಬ್ರೂತಾನ್ | ಪುರುಷಾಸ್ತತಶ್ಚಾಯುರಾಯುಷೋ ನಹುಷೋ
12. ಜನಿ | ಯಾತಿನ್ಹುಷಾದಾಸೀದಯಾತೇಶ್ವರ ಭೂಪತಿಃ | ಛಾರಕಾ ನಗರೋಪಾಂತೇ ಸ
13. ನ್ತತಾ ತಸ್ಯ ಸಂತತಿಃ | ತಸ್ಯಾಂ ಕೃತಾವತಾರಾಃ ಕತಿಚನ ಕರ್ಣಾಟ ದೇಶಮಾಜಗಮುಃ | ಯ
14. ದುಗಿರಿ ಶಿಖರಾಭರಣ ಕುಲದೈವತಮೀಕ್ಷಿತು ರಮಾರಮಣ | ರಾಮಣಿ
15. ಶ್ಯಕ ಮಾಲೋಕ್ಯ ದೇಶಸ್ಯಾಸ್ಯ ಸಮುತ್ಸುಕಾಃ | ಅಶ್ವೈವ ವಸತಿ ಚಕುರ್ಮಹಿ
16. ಶ್ವರ ಪುರೇವೇ | ತೇಷಾಸೀದರಿಗೋಭೂಮ ವರಹೋ ಬೇಡುಚಾಮರಾದ್ | ಪ್ರಾಪಾ
17. ನ್ತೇಶ್ವರ ಗಂಧಾಕುಯಂ ಪ್ರಾಪ್ಯಂ ತ್ರಿಹದಮೃಜಿತಂ | ಸುತಾಸ್ತುಯೋಸ್ಯ ತೇಷ್ವಾವಸ್ತಿ
18. 'ಮರಾಜಮಹೀಪತಿಃ | ಆಸೀದನಂತರಸ್ತಸ್ಯ ಸೋದರಃ ಕುಣಭೂಪತಿಃ | ಆಸೀದಸ್ಯ ಕನಿ
19. ಯಾಶ್ರಾಮ ನುಪಸ್ಸಸರ್ವ ಸದ್ಗುಣ ಗರೀಯಾನ್ | ರೇಮಡಿವೇಕ್ಷುತ ಮಾ ಜಾವಜಯ-
20. ದ್ರೋ ರಾಮರಾಜ ಸೇನಾನ್ಯ | ಚತ್ವಾರೋಸ್ಯ ಕುಮಾರಾನಿ ಸ್ವಹಶಾಸ್ತೇ ಪರಸ್ಪರಂ ಸಹ
21. ಶಾಃ | ಜಾತಾ ವಿಜಯ ಸಹಾಯಾ ಸ್ವಾಕ್ಷಾದಿವ ಸಾಧನೋಪಾಯಾಃ | ತೇಷ್ವಾದಿಮೋ ರಾ
22. ಜ ಧರಾಧಿರಾಜಸ್ಸೇಷಾಮ ಭೂಮಿ ಕಿಲ ಸಪ್ರತಿಭಂ | ಗರ್ವೋದ್ವಿಗ್ಧಾಕುಗ ಹಠಿಲ ನಾಥ

II a:—

23. ಮಪೇಶ ಯದ್ವಾಜಿ ಕಶಾಭಿಷಾತೇ | ಜಿತ್ವಾ ತಿರುಮಲ ರಾಜಂ ಹೃತ್ವಾ ಶ್ರೀರ
24. ಗ ಪದ್ಮನಿಹಾಸಿ | ಸಿಂಹಾಸನ ಮಥಿತಿಶ್ಚಕ್ಷನ್ವ ಭವತ್ಸಾವ್ಯೇ ಭೂಮ ಸಾಮ್ರಾಜ್ಯಂ
25. ತಸ್ಯಾನುಜೋ ಬೇಡು ಚಾಮರಾಜಃ ಪ್ರತಾಪ ಸಂತಾಪಿತ ವೈರರಾಜಃ | ಯಶೋವಿ
26. ತಾಕೃತಿಮಿ | ಧೃತೈದ್ರಾಗ್ರಣಾಕ್ಷುಣ ಯನ ಹೃತಾ ಗಣಯಾಃ | ತಸ್ಯಾಸೀದದೇವರಾಜೇ
27. 'ದ್ರಸೋದರಸ್ಸಮನಂತರಃ | ಚನರಾಜಾನುಜೋ ಯಸ್ಯ ಜಿಣ್ಣೋವಿಣ್ಣು ರಿವಾಜನಿ | ಅ
28. ಸ್ಯ ಶ್ರೀ ದೇವರಾಜೇದೇರನುರಂಜಯತಃ ಪ್ರಜಾಃ | ಚತ್ವಾರೋ ಜಹಿರೇ ಪಠತಿಸ್ಯಂದನಸ್ಯೇವ
29. ನಂದನಾಃ | ದೊಡದೇವರಾಜ ನಾಮಾ ತೇಷಾಮಾಯೋ ರಘುಹೋ ನಿಯತ ಯದ್ವಾಹಿ ಭಾ

30. व. विवशैर्नित्यं परिचर्यते निजैरनुजः । लक्ष्मण इव द्वितीयस्तेषु श्री चिकदेव
 31. राजेन्द्रः । मनसा वचसा वपुषा तमुपास्ते भ्रातरं ज्येष्ठं जयति शुभगु
 32. णैः स्वैरद्वितीयस्तृतीयः श्रितजन सुरभूज श्रीनिधिद्वंद्वराजः । परिचरति
 33. मुदायं भव्य कर्मानुजन्मा स खलु मरिय देव क्षमापतिस्सत्यस
 34. धः । अस्याप्रजन्मनो दोडु देवराज महीभुजः । धर्मे प्रत्यनुरुपासी
 35. द्मुतांबा यशस्विनी । साहि रामादिवाग्मुमात्सीता कुश लवाविव
 36. आसुत चिकदेवेन्द्र कंठीरव महीपति । तयोर्ज्यान्गुणैः श्रेया
 37. न्शूर स्सर्व्व कलाधरः । उदारश्चिकदेवेन्द्र उपेन्द्र इव विश्रुतः । कंसाराति
 38. ययाति विक्रम मुखैरुत्सिता प्राकनैर्यस्योदार गुणैरियं
 39. प्रकटिता चांद्रीकुलाभ्युन्नतिः । पातिव्रत्यमुपैति यत्र च जय
 40. श्रीस्सद्गुणांभोनिधिस्सोयं कीर्त्तिवधू स्वयंवर पतिः श्रीचिकदे
 41. वाधिपः । सर्व्वक्षोणिभृतां शिरस्सुकलयन् पादार्पणं प्रत्यहं पुष्प
 42. न्भूरिकलानिजैर्व्वसुकुलैराशाः परं पूरयन् । सन्मार्गं प्रथयन्
 43 to 49 in Kannada language
 49. पृथोः कथामुथा भवजलाभिदागल
 50. तदार घोर खर्वतागताश्च कार्त्तवीर्य कीर्त्तनं । दिळीप भूपतेर्यशः कशर्ममया
 51. तु धर्ममैतो धरातलं प्रशासतीह चिकदेव भूवरे । सतीषु मान्यासु
 52. सतीषु तस्य श्रीदेवमांवा महिषी नृपस्य । कान्तासु कान्तासु रथांग
 53. वाणील्लक्ष्मीरिवेयं हृदयङ्गमाभूत् । शक्तिः परामूर्त्तिरियं सुरारे
 54. शरीरिणीवा करुणा तदीय्या । भूलोकपुण्यैरवतारितेयं नान्येति
 55. मान्ये महि देवमांवा । तथा देव्या साकं महित चिकदेवेन्द्र नृपतिश्चि
 56. राङ्कुर्व्वेन्द्राज्यं जितसकल सामन्त समितिः । द्विजान्देवान्बन्धून्निविध विबुधा
 57. न्संश्रित जनान्परित्रातुं लक्ष्मीपतिरिव बभूवास्य जगतः । तस्माच्छ्रीचिक
 58. देवाव्रज मकुट मण्डितैवमांवा धगावधौ विष्णोरंशेन जातस्स जयति
 59. सततं राजकंठीरवेन्द्रः । यस्सत्ये रामचन्द्रस्सकलरिपुवनो
 60. त्पादनेयः करीन्द्रः सन्मार्गे पूर्णचन्द्रश्शुभगुण निचयेयस्स
 61. यं यादवेन्द्रः । सजयति विद्या लोल स्सकलारि नृपाल शासने का
 62. लः । कल्याण गुण सुशीलः कंठीरव नरसराज भूपालः । राजकुलाब्धि
 63. शशांकः शूरो धरणीवराह विरुदांकः । रणसीमनि निःशंकस्तुरुणीनिव
 64. हेनवीन मीनांकः । लुण्ठितशात्रव मदगज कंठगलद्रकधार विग्रह रुचि
 65. रा । कंठीरव इव विलसति कंठीरव नरसराज ओडेयोयं । ग्रामे ग्रामे
 66. भूरिमुष्टाज्जदानं देवस्थानान्गुत्तवास्तेषु नित्यं । मार्गे मार्गे सद्म
 67. नानि प्रपाश्च शासत्युर्व्वी राज कंठीरवेन्द्रः । कंठीरव क्षमापति धर्मेपत्नी
 68. चल्वाजमांवेति जगत्प्रसिद्धा । छायातुष्ट्या भवदात्मभर्तु रामस्य सीतेव गु
 69. णाभिरामा । तस्यां कंठीरवाजनि यदुपतिदैवकीर्म्मसिधौ शौरै कृष्णा
 70. धरित्रीमवतुसि व सुतः कृष्णराज क्षितीन्द्रः । संप्राप्ता यस्य जन्मोत्सव पटह
 71. रचादागतादर्थि सात्याद्रीतात्प्रत्यर्थि बुन्दादधिक विजयिता चिकदेवेन्द्र
 72. माशु । अरुण पाणि तलोदर रश्मितैरमल शंखरथाङ्ग सरोरुहैः
 73. अपि समाकलनेन रमा भुवोर्हरिर्मधि मही कृष्ण महीपति । आनर्भ
 74. यं कुलपति चिकदेवराजो भक्त्या खहस्त धृतया निज मुद्रया च । पौ
 75. त्रो भवत्स कृपयास्य स एव कृष्णो नाम्ना गुरुस्तमकरोत् किल कृष्णराजं

76. अलंकियाङ्गेष्विह रुक्मिणीय्यं वक्त्रां वुजेवागियमत्र सत्या श्री कृष्ण रा
77. जे बलमद्र योगोप्यलौ स्फुटं शंसति कृष्ण भावं । गांभीर्यं गरिमा
78. मतिर्मधुरिमादाक्ष्यं दया धीरता प्रागदभ्यं पठुता प्रधान परता प्रेम
79. प्रसन्नागिरः । इत्थं ये चिकदेव भूभुज महाराजे महान्तो गुणास्तास्त
80. र्वानिह कृष्णराज नृपतौ साक्षादवेक्ष्य महे । वृष्णिवंश सुधाञ्चीन्दुः कृष्णराज
81. महीपतिः । विष्णुरेव स्वयनोचेद्वेष्णव श्रीरियं कुतः । श्री यादवा
82. चलपतेः कुलनायकस्य नारायणस्य नवरत्न किरीटमग्नं । संपत्सु
83. तस्य च तदुत्सव दिव्यमूर्तैस्सद्रत्न कंचुक मुदं चित मन्वकाशीत्
84. श्री वेंकटाचलपतेः शुभदन्त चित्रां सौवर्णपट्ट घटितां शिविकां सु
85. रम्यां । सर्वोत्सवाय स सुखास्तरणोपवर्हा भक्त्यार्पयत्सुमह
86. तीं कृति कृष्णराजः । पाताळं परिपालयत्यहिपतौ वाताशना भोगिनः
87. शके शासति नाकलोकममरास्तत्राशनं भुजते । क्षोणीं रक्षति कृष्णराज
88. नृपनो सर्वं लभन्ते जना मृद्वन्नं मृदुलावरं सुगमदं चामीकरं
89. चामरं
90. 89 to 92 in Kannada language
92. यद्दानं सुरभूषदन्तिरयते यच्छ्रीसु
93. राधीश्वरं यत्कीर्तिं सुरनिस्तुगां सुरगुहं यद्विद्विष्टा किल । यच्छ्रैर्यं द्विषता
94. त्रिनेत्र नयन प्रोद्यत्कराळानलं सोयं सत्यपराक्रमो विजयते श्री कृष्णराजो
95. नृपः । इत्थं समस्त नृपरत्न किरीट नृत्यदाहानटी । बटुल नाटक सूत्रधारः श्री

III B:—

96. कृष्णराज नृपतिस्सकलांश्च धर्मान्कुर्वन्नथाच्युत कृपा पति ब्रह्मणार्थे । श्री
97. निवास यतीन्द्रस्य कृपया परिपुष्टया श्रीवैष्णव श्रिया कृष्णराजेंद्रो
98. तीव राजते । राज धर्मेण सततं रंजियन्नखिलाः प्रजाः । सुधांशुरिव भूतानां
99. शुभदीयारभवत्सदा । यस्मिन्ब्रजयति महीं देव द्विजवन्धु मित्रवर्गाणां
100. प्रकृतीनां प्रबलमभूत्तुष्टिः पुष्टिर्जयश्च धर्मश्च । सोयं पश्चिमरगराज
101. नगरी सिंहासनाधीश्वर श्री नारायण पाद पंकज युगी विन्यस्त विध्वग्भरः । प्रत्य
102. स्थितिपालरत्नमकुटी तीराजिताम्रिश्चिरदेव ब्राह्मण रक्षणाय जगती
103. साम्राज्य दीक्षावहन । सर्वाणि दानानि सदा द्विजेभ्यः कुर्वन्मुदा कृष्णनृपाल च
104. द्रः । तेयोत्तमं दानमतीव लोके भूदानमेवेति कृती विदित्वा स्वाचार्यप्रिय शिष्या
105. य सांगाद्ययन शालिने । सप्रगाचार निष्ठाय सात्विकाय कुटुंबिने । सिंघ्य
106. पेरुमाल नाम्न भारद्वाजाय पात्रभूताय । ग्रामं प्रादात्प्रेम्णा भूमीन्द्रः ।
107. सर्वं सस्यवत्सीमं । सग्रामो होत्सले देशे दोगन्नाडु समीपतः नागम
108. झल सैन्नस्य नगरस्य स्थले स्थितः । हुळ्ळेन हळ्ळी संक्षोयं कोप्पलु द्वितियान्वितः
109. तस्यैतस्य चतुस्सीमा निर्णयादि प्रबोधकं वराह मुद्रा संयुक्तं स्वह
110. स्ताक्षर चिन्हितं । आचन्द्रार्कस्थितेः कर्तुं ताम्रशासन मुत्तमं । दातव्यमित्यम
111. तिम कृष्णराज महीपतिः । श्री रामायण पूर्वक तिरुमलेयार्थं कवि
112. समाह्वय । अदिशच्छासन पद्यान्विरचय पलकासु लिख सुखायेति । दा
113. तुः प्रतिगृहीतुश्च सर्वधर्मात्थं साधनं । तेनैव विदुषा नैदं लिख्यते ताम्र
114. शासनं ॥—॥ स्वस्ति श्रीनाथ साभी नळिन भव विधातुर्वितीयो परार्कैश्चाद्य
115. वाराह कल्पे परिणमतमनोरन्तरे सप्तमस्य । अष्टाविंशे युगेस्मिन्कलि

116. समयमुखे शालिवाहे शकाब्दे भूते दौलार्णवकुक्षिति परिगणितेनन्तरे वर्त्तमा
 117. ने वर्षे विश्वावसाथ्वयुजे पक्षेच पांडवे । पौर्णमास्यां रवेवारे तारेत्रा
 118. श्वनि संज्ञिके । वज्रयोगे भद्रनाम्निकरणे ग्रहणे विधोः पुण्यकाले मही
 119. दानं कर्त्तुं पृथ्वीन्द्रपुङ्गवः । द्वारवन्ति नगरागत यादव भूपाल पुण्य फल
 120. सन्तानः । धार्मिजन कश्यप शास्त्री प्रत्यस्थि वज्र सपक्ष पर्वत वज्री । श्रीमद्राजाधि
 राज्ञः श्री
 121. भूपाल परमेश्वरः । प्रौढप्रताप वीरो नरपतिरात्रेय गोत्र संजातः । गुणसिन्धु

IV a:—

122. राश्वलायन सूत्री क्षत्रियवरश्च ऋक्षास्त्री । चिकदेवराज पौत्रः पुत्रः
 123. कंठीरव क्षितीन्द्रस्य । अग्रतिमकुण्णराजः । श्रीमानश्चातदान सुरभू
 124. जः । भारद्वाजायापस्तंभाय यजु क्षुतिप्रवीणाय । तिरु नारायण पे
 125. र्माल पौत्रायालविय शिगिय पुत्राय । शिग्यप्पेरुमाल्लनाम्ने ग्रामं
 126. हुळ्लेनहळ्ळिमभिरामं । करघळ्ळि मरळिकेरे कलिनाथ पुरो हरलु हळ्ळिरित्ये
 127. तैः । संयुक्तमुपग्रामैश्चतुर्भिर्नरपि सस्ययुत चतुस्सीमं । निध्या
 128. दष्टक सहितं सारामं ग्राम पंचकं राजा । पावनतर कावेरी कळोलोस्फा
 129. ल पूत साल परीते । श्रीरङ्ग पट्टणाख्ये पश्चिमरङ्गक्षपाद पुण्यक्षेत्रे
 130. फणि परिवृढ पर्यङ्के श्रीभूमिभ्यां सुखेन शयितस्या रङ्गेशस्य रमाकर ला
 131. लित पादस्स सन्निधौ तत्प्रीत्यै । सोमोपराग काले भूमिप्रददासि वैष्णवा
 132. येति । प्रादात्कुण्णापर्वणमिति भूदानं दातु कुण्णराजेन्द्रः । इतःपरमुपग्राम
 133. प्रधानग्राम गोचरं । चतुस्सीमा निर्णयादि लियते देशभाषया
 134 to 164 are in Kannada language
 164. एकैव भगिनी लोके सर्वेषामेव भू
 165. भुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुधरा । दान पालनयोर्मध्ये
 166. दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनाच्च्युते पदं । स्व
 167. दत्ता द्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फ
 168. लं भवेत् स्वदत्तां परदत्तां वा योहरेत् वसुधरां पृथिवीं सहस्रा
 169. णि विष्टायां जायत किमिः । सामान्योयं धर्मसेतु नृपाणां काले काले पा
 170. लनीयो भवद्भिः । सर्वनिताम्नाविनः पार्थिवेन्द्राभूयो भूयोयाचते रा
 171. मवेन्द्रः । श्री रामायण भारत पारायण विहित वृत्तिना कृतिना । कविना तिरु
 172. मल्लयाचार्येणैवं ताम्र शासनं लिखितं ॥-॥ ० ॥-॥

श्री कुण्णराजः

Transliteration

I A—

1. śubham astu ।
2. pātu triṇi jaganti santatam akūpārād dharām uddharan kṛiḍā-
3. krōḍa-kalēbaras sa bhagavān yasyaiva dāmshtṛāṃkurē । Kūrmah ka-
4. ndati nāḷati Dvīrasanaḥ patranti dig-dantīnō Mēruḥ kōṣati mēdi-
5. nī jalajati vyōmāpi rōlambati । Harēr līlā varāhasya dāmshtṛā-
6. dāṇḍas sa pātu vah । Hēmādri-kalāsā yatra dhātṛichhātṛa-śriyān

7. dadhan! jayati bhuvana-janma-sthēma-bhaṅgādililam sahaja-sakala-kalyāṇaikatā-
8. nam mahiyyāḥ! api cha nikhila-hēya-pratyanikam tadēkan vaṭa-daḷa-sayanīyāṃ
9. Brahmā Lakshmi-sahāyam! purushān achid-aviśēshām! dṛishtvā dayāmāna-mānasasya
10. tadā Purushōttamasya nābhī-pushkara-garbbhē Hiranyagarbbhōbhūt! Prajāpatēr Atri-
11. r Atrēr Indur Indōr b Budhō Budhāt! Purūravāstatasch-Āyushō Nabushō
12. jani! Yayātir Nabushādāsīd-Yayātēr-Yadu bhūpatih! Dvārakā-nagarō-pānte sa-
13. ntatā tasya santatih! tasyān kṛitāvatarāḥ katichana Karṇṇāṭa-dēsam ājagmuḥ! Ya-
14. dugiri śikharābharāṇam! kula-daivatam ikshitum Rāmā-ramāṇam! rāmaṇī-
15. yyakam ālōkyā dēsasyāsya samutsukāḥ! atraiva vasatim chakrur Mahī-
16. śūra purē varē! tēshv āsīd ari-gōdhūma-gharaṭṭō Beṭṭachāmarāṭ! prāpā-
17. ntēmbara gaṇḍākhyam prājyam birudam ūrjitaṃ! sūtās trayōsya tēshv-ādyas Ti-
18. mma-Rāja mahīpatih! āsīd anantaras tasya sōdaraḥ Kṛishṇa-bhūpatih āsīd asya kanī-
19. yāś Chāma nripas sarvva-sadguṇa-garīyān! Rōmaṭi-venkatam ājāv ajaya-
20. dyō Rāma Rāja sēnānyam! chatvārōsya kumārānis sadṛśās tē paras-param sadri-
21. śāḥ! jātā vijaya-sahāyās sākshād iva sādhanōpāyāḥ! tēshv ādimō Rā-
22. ja-dharādhirājas samgrāma-bhūmau kila sa-pratijñam! garvvōddhataṇ Kāruga halli-nātha-

II A—

23. m apōthayad vāji-kaśābbhigātāḥ! jītvā Tirumala rājam bṛitvā Śrīram-
24. gapaṭṭaṇam ihāsau! simhāsanam adhitishṭhanu anvabhavat sārva-bhauma sāmrajyam
25. tasyānūjō Beṭṭada Chāmarājāḥ pratāpa-santāpita-vairi-rājāḥ! yajñōpavi-
26. tākṛitibhiḥ kshatair drāg rapāṅgaṇē yēna hatā gaṇēyāḥ! tasyāsīd Dēva-rājē-
27. mdras sōdaras samanantarāḥ! Chāpnarājōṇūjō yasya Jishṇōr Vishṇur ivājani! a-
28. sya śrī Dēvarājēmdōr anuramjayataḥ prajāḥ! chatvārō jāṇire paṇṭisya-mḍansy-ēva

29. nandanāḥ ! Doḍa dēvarāja nānā tēshām ādyō Raghūdvahō niyatam yad-
bhakti bhā-
30. va vivassair mityam paricharyatē nijair anujaiḥ ! Lakshmana iva dvitīyas-
tēshu śrī Chikka dēva-
31. rājēndrah ! manasā vachasā vapushā tam upaste bhrātaram jyēsthām
jayati śubha gu-
32. naiḥ svair advitīyas tritīyāḥ śrita-jana-surabhūja śrī nidhird Dēvarājaḥ !
paricharati
33. mudāyam bhavya karmmanujanmā sa khalu Mariya-dēva-kṣhmāpatis
satya-sa-
34. mdhaḥ ! asyāgrajammanō Doḍa dēvarāja mahābhaujaḥ ! dharmma-patny
anurūpāsi-
35. d Amritāmbā yasaśvinī ! sā hi Rāmād ivāmushmāt Sitā Kuśa-Lavā-
iva !
36. āsūta Chika-dēvēndra-Kamṭhīravamaḥipati ! tayōr jīyān guṇaiḥ śrēyā-
37. n śūras sarva kalādharah ! udāraś Chika-Dēvēndra Upēndra iva
viśrutaḥ ! Kamṣārāti
38. Yayāti-Vikrama-mukhair uttamaitā prāktanair yasyōdāra-guṇair iyam
39. prakatitā chāndri-kulābhyanpatih ! pātivratyam upaiti yatra cha jaya-
40. śris sad-guṇāmbhōnidhis sōyam kīrti-vadhū-svayamvara-patih śrī
Chikka-Dē-
41. vādhipaḥ ! sarva-kṣhōpi-bhritām śirassu kalayan pādārppanam praty-
aham pushpa-
42. n bhūri kalā nijair vvasu-kulair āśāḥ param pūrayan ! sanmārggam
prathayan
43. vpi ! baḷegum samtasam unṁugum bage yaralgum prajñe salgum
vacham paliku-
44. m geyme madalgum oljasam aṇam pem-ērugum mattam ēm ! keḷe
golgum
45. nevam illadella jagamant ālgaigum ā daivamum talirvannam Chikadēva-
rāyana
46. dayāṁkūranakatakṣhāntadoḷe ! baḷed-ari sainyadalli Chikadēva nṇi-
pālana kaiyya

II B—

47. namḍakam poledodaṇāntu kurti karuḷam bharadintiridurbbi rāja sam-
kuḷamane
48. poydu kāydu Madhurēśana geldu puravrajamgaḷam śeḷed-eḍeyāḍugum
kha-
49. ḷara śikṣhipa Krishṇana hileyante vōl ! prithōḥ kathāmuthā bhavan
naḷābhidāgaḷa-

50. ttadāra ghōra kharvatāgataksha Kārttavīrya kīrttanam ! Dilīpa bhūpatēr
yasah kva śarmma yā-
51. tu dharminatō dharātalam prasāsatiha Chikka dēva bhūvarē ! satishu mā-
nyāsu
52. satishu tasya śrī Dēvamāmbā mahishī nripasya ! kāntāsu kāntāsu
rathānga
53. vānir ! Lakshmīr ivēyam hridayaṅgam ābhūt śaktiḥ parāmūrttir iyam
Murārē
54. śārīrīṇivā karuṇā tadiyyā ! bhūlōka puṇyair avatāritēyam nānyēti
55. mānyē mahi Dēvamāmbām ! tayā dēvyā sākaṁ mahita-Chikadēvēndra-
nripatis chi-
56. rān kurvvan rājyaṁ jita-sakala-sāmanta-samitiḥ ! dviḥjan dēvān bandhūn
vividha vibudhā-
57. n samsṛita-janān paritrātum Lakshmī-patiriva babhūvāsya jagataḥ !
tasmāchchhri Chikka
58. dēvān nripa-makūṭa-manir d Dēvamāmbōdharābdhau Vishṇōr amśēna
jātas sa jayati
59. satatam rāja-kamṭhīravēndrah ! yas satyē Rāma chamdras sakala ripu
vanō-
60. tpātānēyah kariṇdraḥ sanmārgē pūrṇa chamdras śubha-guṇa-nichayē
yas sva-
61. yaṁ Yādavēndrah sa jayati vidyālōlas sakalāri nripāla śāsanē kā-
62. lah ! Kalyāṇa-guṇa-sūtilah Kamṭhīrava Narasarāja bhūpālah ! rāja-
kulābdhi-
63. sasāmpkaḥ sūrō dharaṇi varāha birudāmpkaḥ ! raṇasīmani niśāmpkas-
taruṇīniva-
64. hē navina-mīnāmpkaḥ ! lumṭhita sātrava mada-gaja-kamṭha gaḷad
rakta dhāra vighraha ruchi-
65. rah ! kamṭhīrava iya vilasati Kamṭhīrava Narasarāja oḍeyōyam ! grāmē
grāmē
66. bhūri mṛishtāṇna-dānam dēvasthānāny utsavās tēshu nityam ! mārgē
mārgē sadva-
67. nāni prapāscha śāsatyurvvīm rāja-kamṭhīravēndrē ! Kamṭhīrava
kshmapati dharma patni
68. Chalvājamāmbēti jagat prasiddhā ! chhāyānuvṛityā bhavadātma bharttir
Rāmasya Sītēva gu-
69. nābhirāmā ! tasyam Kamṭhīravēndrād ajani Yadupatir Dēvaki-garbha.
simḍhau Śaurēḥ Kṛishṇō-
70. dharitrīm avatum iva sutah Kṛishṇarāja Kshitindrah ! samprāptā yasya
janmōtsava pataha

III A—

71. ravād āgatād arthi-sārthhād bhītāt pratyarthi brīṇdād adhika vijayitā
Chikkadēvēṇdra-
72. m āśu ! aruṇa--pāṇi talōdara rakshitair amalāsampkha rathāṅga
sarōrubaiḥ
73. api samākalanēna Ramā bhuvōr Harir madhimahī Kṛishṇa mahīpatim
ānarchcha-
74. yaṃ kulapatim Chika-dēva-Rājō bhaktyā svahastā dhṛitayā nija mudrayā
cha ! pau-
75. trō bhavat sa kṛipayāsyā sa ēva Kṛishṇō nāmnā gurus tam akarōt kila
Kṛishṇarājāṃ
76. alamkriyāṅgēshviba Rukminīyyaṃ vaktrāmbujē vāgiyam atra satyā
śrī Kṛishṇarā-
77. jē Balabhadrayōgōpyasau sphuṭaṃ śāpsati kṛishṇa bhāvaṃ ! gāmbhīr-
yaṃ garimā-
78. matir mmadliur iinādākshyaṃ dayā dhīratā prāgalbhyaṃ paṭutā pradhāna
paratā prēma-
79. prasannāgīraḥ ! ittham yē Chika-Dēva-bhūbhujā-mahārājē mahāntō guṇās
tān sa-
80. rrvān iha Kṛishṇarāja⁷ nripatau sākshād avēkshāmahēl Vṛishṇi-vāṃśa-
sudhābdhinduḥ Kṛishṇarāja
81. mahīpatih ! Vishṇur ēva svayam nōchēd Vaishṇava-śrīriyaṃ kutaḥ ! śrī
Yādavā-
82. chala-patēḥ kula-nāyakasya Nārāyaṇasya lavaratna-kirīṭaṃ agryaṃ !
sāpatsu-
83. tasya cha tadutsava divya mūrttēs sadratna-kāṃchukam udamchita
manvakārśīt !
84. śrī Vēṃkatāchala patēḥ śubhadanta chitrām sauvarṇa- paṭṭa-ghaṭitām
śibikāṃ su-
85. ramyaṃ ! sarvōtsavāya sa-sukhāstarāṇō-pabarhām bhaktyārpayat
sumaha-
86. tim kṛiti Kṛishṇarājāḥ ! pātālam paripālayaty ahipatau vātāsānā
bhōgiuḥ
87. Śakrē śāsati nāka-lōkam amarās satrāsānaṃ bhūmijatē ! kshōṇim rakshaṭi
Kṛishṇa-Rāja
88. nripatau sarvvē labhantē janā mṛidvannaṃ mṛidulāmbaram mṛiga-
madam Chāmikaram
89. chāmaram ! Kāṃda padya ! eredārg-ivavu sura-taru sura-maṇi sura-
paṅgaḥ ereyadārgg-o-
90. id ivam maraṇaṃ maṇiyuṃ paśuvuṃ doreye śrī Kṛishṇa-rāja dharāṇi-
śvaranō!

91. || śaraṇāgataṣṭaṁ rakshipa birudaṁ Śibi Kṛitayugakke Trētege Rāmam |
vara Kṛishṇam Dvāpa-
92. radoḷ dharisidan ī Kalige Kṛishṇarāja narēndram | yad dānam sura-bhū-
ruhan tirayatē yach chhriṣ su-
93. rādhiśvaram yatkīrti sūra niśnugāṁ suragurum yad buddhir itthā
kila | yach chhauryam dvishatā-
94. m tri-nētra payana prōdyat karāṇalām sōyam satya-parākramō vijayatē
śrī Kṛishṇa Rājō-
95. nripaḥ | ittham samasta-nripa-ratna-kīṛita-nṛityad-ājñā-naṭi | chaṭula-
nāṭaka-sūtradhāraḥ śrī

III B—

96. Kṛishṇarāja-nripatis sakalāṁścha dharmmān kurvaṇn athāchyuta
kṛipāpati-brahmaṇārtham | Śrī-
97. nivāsa yatīndrasya kṛipayā paripuṣṭayā Śrivaishṇava śrīyā Kṛishṇa
rājēndrō-
98. tiva rājate | rāja dharmmeṇa satatam raṁjiyaṇn akhilāḥ prajāḥ |
sudhāṁśuriva bhūtānām
99. śubhadiyārabhavat sadā | yasmin raṁjayati mahīm dēva-dviya-bandhu-
mitravargāṇām
100. prakṛitāṇām prabalam abhūt tustīḥ puṣṭir jayaścha dharmmaścha |
sōyam Paschima Raṁgarāja-
101. nagari simhāsanādhiśvara śrī Nārāyaṇa pādapaṁkaja-yugī vinyasta
vishvagbharāḥ | praty-
102. rtthi kṣhitipāla-ratna-makuṭi-nirājitaṁghrischiram dēva-brāhmaṇa-raksha-
nāya jagatī
103. sāṁprājya-dikshām vahan | sarvāṇi dānāni sadā dvijēbhyaḥ kurvaṇn
mudā Kṛishṇa nripāla-cha-
104. mdraḥ | tēshōttamam dānam ativa lōke bhūdānam ēvēti kṛiti viditvā |
svāchārya-priya-śiṣyā-
105. ya sāṁgādyana-sālinē | samyag āchāra nishṭhāya sātvikāya kuṭumbinē |
Simgya-
106. pperumāl nāmnē Bhāradvājāya pātrabhūtāya | grāmaṁ prādāt prēmṇā
bhūmīndraḥ |
107. sarvva-sasyavat-sīmaṁ | sa-grāmō Hoysalē dēśē Hogarnnāḍu samīpataḥ
Nāgama-
108. ngala samjñasya nagarasya sthalē sthitāḥ | Hullēna halli samjñōyam
Koppalu dvitīyān vitāḥ
109. tasyaitasya chatus sīmā nirṇayādi prabōdhakam varāha mudrā-samyuk-
tam sva-ha-
110. stākshara chinhitam | ā-chandr-ārkkasthitēḥ kartṛi tāmra-śāsanam
uttamam | dātavyam ity apra-

111. tīma Kṛiṣṇa Rāja mahāpatih || śrī Rāmāyaṇa* pūrvvaka Tirumaleyaṛyaṇ kavim
112. sam-āhūya | adīśach ohhāsana padyām virachaya | palakāsu likha sukhāyēti | dā-
113. tuḥ pratigrihītuścha sarvva dharmārththa sādhanam | tēnaiva viduśha-
chēdam likhyatē tāmbra
114. śāsanam || = || svasti śrīnātha-nābhi-naḥinabhava vidhātur dvitīyē
parārdhēnhy-ādyē
115. Vārāha kalpe parīṇamati manōramtarē | saptamasya | aṣṭa viṃśē
yugēsmiṇ Kali
116. samaya mukhē Śālivāhē śakābdē bhūtē śailāṇavarttu-kṣhiti-pariganitēnan-
tarē varttamā-
117. nē varshē Viśvāsyāyujē pakshē cha pāṇḍavē | paurṇamāsyām Ravēr-
vārē tārētr A
118. śvini samjñikē | vajra yōgē bhadrā-nāmnī karanē grahanē vidhōḥ |
punya kāle mahī
119. dānam karttum prithvīmdra puṇḡavaḥ | Dvāravati nagarāguta Yādava
bhūpāla punya phala
120. santānaḥ | artthi-jana-kalpa śākhi pratyartthi vraja sa-paksha parvata vajrī |
śrīmad rājādhirājāḥ śrī
121. bhūpāla-paramēśvaraḥ || prauḍha-pratāpa-vīrō narapatir Ātrēya-gōtra-
samjātaḥ || guṇa-simḍhu-

IV A—

122. r Aśvalāyana sūtrī Kshatriya varāścha Rikśākhi | Chika Dēva-Rāja
pautraḥ putrah
123. Kamthirava-kṣhitīmdrasya | apratima-Kṛiṣṇa Rājāḥ | śrīmān aśrānta
dānasurabhū-
124. jāḥ | Bhāradvājāy Apastambāya Yajuśruti pravīṇāya | Tirunārāyaṇa Pe-
125. rumāḥ | pauṭray Ālaghiya Simgiya putrāya | Simgyap Perumāḥ | nāmnē
grāmam
126. Hullēna hallim abhirāman | Karaḍhyaḷḷi Marāḷikere Kalinātha purōharaḷu
hallir ityē-
127. taiḥ | samyuktam upagrāmāis chaturbbhir api sasya-yuta chatuḥ sīmam |
nidhyā-
128. dyastaka sahitaṁ sārāman grāma paṇchakam rājā | pāvana tara Kāvērī-
kallōlāspā-
129. la pūta sāla parite | Śrīraṅgapattānākhyē Paschima Rāṅgē kṣhapāda punya
kṣhētrē
130. phani paribridha Paryankē śrī bhūmibhyām sukhēna śayitasya |
Rāṅgēśasya Rāmākara lā-

131. lita pādassa sannidhau tatprītyai | sōmōparāga kālē bhūmim pradādāmi
Vaishnavā-
132. yēti | prādāt Krishnārppanam iti bhū dānam dātri Krishṇa Rājendraḥ |
itaḥ param upa grāma
133. pradhāna grāma gōcharam | chatus sīmā nirṇayādi likhyatē dēśa
bhāshayā Hullēna
134. haḷḷi grāmada chatus sīme yelle vivara | Karaḍi haḷḷi yellege mūḍalu
Dampḍinaha-
135. ḷḷi yellege tenkalu | Bimḍēna haḷḷi yelege paḍuvalu | Narigalla toṛege
baḍagalu |
136. i madhya Hullēna haḷḷi chatus sīme | Karaḍhyāḷḷi chatus sīme |
Nerllakere yellege mū-
137. ḍalu | haraḷukere yelege tenkalu | Hullēna haḷḷi yellege paḍuvalu Doḍḍa
138. Yakkati yellege baḍagalu || Maraḷikere yelle chatus sīme || Kallinātha
purada yellege mūḍalu
139. Hullēnahāḷḷi yelege tenkalu | Narigalla yellege paḍuvalu | Chikka
yakkatiḡe baḍagalu | Kallinātha pu-
140. rada chatus sīme vivara | Mādihaḷḷige saluva Kempēgaḍḍana Koppalige
mūḍalu | Haraḷakerege tenkalu |
141. Maraḷikere yellege paḍuvalu | Mādi haḷḷige Mārana koppalige baḍagalu ||
Haraḷakere chatus sīme |
142. Kallanakerege mūḍalu | Taṭṭēhaḷḷige saluva Chikalingana koppalige
tenkalu | Dampḍina haḷḷi yellege
143. paḍuvalu | Karaḍi haḷḷige baḍagalu || imti aidu grāmakkam voṭṭu
chattus sīme vivaram āvu-
144. dene | Nerllakere yellege mūḍalu | Dampḍina haḷḷi yellege tenkalu |
Bimḍēnahāḷḷi yellege paḍuva-
145. lu Doḍḍayakkati yellege baḍagalu || imti chatus sīmeg olagāgīruvi Karaḍi
haḷḷi Kalinātha-
146. pura | Haraḷukere | Maraḷikere | Hullēna haḷḷi | embi grāmamgal aidakkam
pratyēkam āgiy ā-
147. varava[r] a chatussīmā pradēśadalli pratishṭhāpitagaḷ āgīruva Vāmana
mudrāṇṇikita śīlegaliṇi

IV B—

148. parivēshṭita mādi grāmamgalge salū bhūmigaḷoḷag uṇṭāda gadde
beddalu tōṭa
149. tuḍike aṇe achchukaṭṭu kāḍārambha nīrārambha magga manevāṇa suṇka
pōmmu
150. suvarṇādāya kāṇiko bēdige grāmādāya charādāya hōrādāya i-
151. vu muntāda ā sakala svāmyavū i Śimpyapperumālayyage sarvvamānya-
vāgi

152. saluvudu'indu modalu i Hullēnahalli yemba grāmavu idar-upagrāma
153. sahitav āgi i Singyapperumālayya māḍuva ādhi kraya dāna parivart-
tanegaḷ emba
154. vyavahāra chatuṣṭayakkam saluvudu'mattam i Hullēnahalli muṁtāda
grāmōpagrāma-
155. mḡaḷa chatuṣ simegaḷaḷagaṇa nidhi-nikshēpa-jala-pāshāṇākshīṇy-āgāmi
siddha sādhyam-
156. gaḷemba aṣṭa-bhōga-tēja-svāmyamgaḷum i Singyapperumālayyage
sarvvamānyavāgi
157. śāśvatavāgi āchamdrārīka-sthāyiyāgi salvudu yemdu'Ātrēya-gōtra
śikharā-
158. lamkāra-kalpa-sākhiyum Āśvalāyana-sūtra śōbhāvaha suparvva-
maṇiyum rikśākhā-
159. prakhyāpaka-sudhārāsa-phalamum enisi prasiddhivetta Chikadēva
mahārājajōḍeyaravara
160. putrarum'Kamthirava Narasārājōḍeyaravara suputarum'Chalvājamām
bā garbhā-
161. mṛitāmbōdhi-rākā-sudhākararum appa śrīman mahārājādhirāja rāja-
paramē-
162. śvara prauḍha-pratāpa birudemtembara gaṁḍa dharāṇi-varāha birudan-
uddaṁḍa dōrddam-
163. ḍa samgrāma-Rāma lōkaika-vīra narapati mahiśūrāpratīma Kṛishṇa-Rā-
jōḍeya-
164. ravaru barasi koṭṭa bhūdāna tāmra śāsana'ēkaiva-bhaginī lōkē sarv-
shāmēva bhū-
165. bhujām'na-bhōjyā-na-karagrāhyā vipradattā vasumdhara'dāna-pāla-
nayōr madhye
166. dānāch chhrēyōnupālanaṁ'dānat svargam avāpnōti pālanaḍ achyutam
padaṁ'sva-
167. dattā dviguṇam puṇyam para-dattānupālanaṁ'paradattāpahārēna
svadattam nishpha-
168. lam bhavēt sva-dattām para-dattām vā yōharēta vasumdharām shashtir
vvarsha sahasrā-
169. ni viṣṭāyām jāyatē krimiḥ'sāmānyōyam dharmma sētu nripāṇām kalē
kalē pā-
170. laniyō bhavadbhiḥ'sarvvān ētān bhāvinaḥ pārvhivēmdrān bhūyō
bhūyo yāchatē Rā-
171. machamdrāḥ'śrī Rāmāyana-Bhārata-pārāyaṇavivita-vṛittinā kṛitinā
kavinā Tiru-
172. maleyāchāryēṇēdam tāmra śāsanaṁ likhitam '||*||' śrī Kṛishṇa
rājah

Translation

May it be prosperous. May that god ever protect the three worlds, who assumed the sportive form of the Boar, which raised up the Earth from the ocean, on the tip of whose tusk rests the tortoise, like the root bulb of the lotus, from which as a stalk, rises the serpent, from which the elephants of the eight points of the compass develop as its leaves, upon which rests M̐r̐n̐ as the bud, whereof the earth is the blossom, over which the sky forms a canopy resembling a swarm of bees. May the tusk of the Boar form of Vishṇu protect you, which is a stick for the umbrella, the Earth, topped by the snowy mountain as its finial.

Supreme is he, whose pastime, the erection, preservation and destruction of the universe, the sole abode of all happiness, the subduer of all evil, the only one, reposing on the leaf of the banyan—Brahma (or Vishṇu) with Lakshmī as his consort. Seeing that mankind were not distinguishable from irrational things, from the middle of the lotus navel of the beneficent Purushōttama (Vishṇu) sprang Hīraṇyagarbha (Brahmā). From Prajāpati (Brahma) was born Atri and from Atri, the Moon. From the Moon sprang Budha; from Budha was born Purūrava; and from him sprang Ayu and from Ayu sprang Nahusha. From Nahusha was born Yayāti; and from Yayāti the king Yadu, whose descendants occupied the country around the city of Dvārakā.

Some born in that race came to the Karmāṭa dēśa to visit their family god Ramāramaṇa, the ornament of the peak of Yadugiri. Seeing the beauty of the country, they were greatly pleased and settled in the city of Mahīśūra.

From them sprang Beṭṭa-Chāmarāt, a mill for grinding the wheat, his enemies who gained the distinguished title of Antembara-gaṇḍa. He had three sons, of whom the first was Timma Rāja mahīpati and next to him was his brother Kṛishṇa-bhūpati. His younger brother was Chāma nṛipa, possessed of all good qualities, who conquered in battle Rēvaṭi-Venkaṭa, the general of Rāma-rāja.

He had four sons unequalled by others and only equalled by one another; born as aids to victory, like the embodiments of the four modes of royal policy. The eldest of them, Rājādhirāja, according to his vow thrashed the proud lord of Kāruga-halli on the field of battle with his riding whip. Having conquered Tirumalarāja and taken Śrīraṅga-paṭṭana, he seated himself on the throne and enjoyed the dominion of the whole land. His younger brother was Beṭṭada Chāmarāja who with the fire of his valour consumed the hostile kings, and slashed numbers on the field of battle with wounds resembling the sacrificial thread. His next brother was Dēvarājendra, whose younger brother, like Jishṇu to Vishṇu, was Channa Rāja.

To that Dēvarājendra, rejoicing the hearts of his subjects, were born, as to Daśaratha, four sons. Doḍḍadēvarāja was the name of the eldest of them, a very Rāma himself, whom all his brothers daily served with devotion. The second of them, like Lakshmaṇa, was Chikkadēva-Rājendra, in thought, word and deed devoted to his elder brother. The third, second to none in good qualities, a tree of plenty

to his dependents, was Dēva-Rāja; whom serving with pleasure of worthy deeds was his younger brother Mariya Dēva, the abode of truth.

His eldest brother Doḍḍa-Dēva-Rāja's lawful wife was the celebrated Amṛitāmbā She, as Sitā bore Kūśha and Lava to Rāma, bore to him, Chikka Dēvēndra and Kaṇṭhīrava-mahīpati. The elder of these, Chikka-Dēvēndra, of good qualities, brave, skilled in all knowledge, generous, was as celebrated as Upēndra. By him was the Chandra-vamśa greatly exalted, more than by Kamsārāti, Yayāti, Vikrama or any of the kings of old. To him was wedded the Lakshmi of victory, a sea of all good qualities, and he was the chosen husband of the Lakshmi of fame,—Chikka Dēvādhipa. He imitated the moon his first ancestor in putting his feet (rays) on the head of all inimical kings. Happiness increases, the mind cheers up, the knowledge expands, promises fulfil, fame spreads out, virtues increase, the whole universe befriends without any pretext and even fate will be at service if only the favour of a slight glance is extended by Chikkadēva-Rāja. In the service of powerful foes the sword in king Chikka dēva's hand, cutting them down and drawing out their entrails, emulated the sports of Kṛishṇa in conquering the lord of Madhura. The story of Prithu became obsolete, the renown of Naja's name vanished, Raghu's greatness disappeared; where was Kārttavīrya's fame, and what became of king Dilīpa's glory, when king Chikkadēva was ruling the earth?

Worthiest among women, Dēvamāmbā was this king's chief queen, holding full possession of his heart, even as Lakshmi among the beauteous wives of Rathāṅga-pāpi. The embodiment of Murāri's energy, or else of his mercy incarnate for the sake of merit in the world, none else can we consider Dēvamāmbā to be. Along with this queen, the mighty king Chikkadēvēndra long ruled the kingdom, surrounded by all the conquered kings, as if the lord of Lakshmi born for the army of protection of Brahmins, gods, relatives, the learned of various kinds and his dependents.

To that Chikkadēva, a head-jewel among kings was born of Dēvamāmbā, as if a portion of Viṣṇu himself, the king Kaṇṭhīravēndra, ever supreme; in truthfulness Rāmachandra; in uprooting all his enemies, an elephant; in the path of virtue a full moon; in the multitude of his good qualities, Yādavēndra himself. Supreme is he, rejoicing in all learning, a Yama in subduing all his hostile kings, filled with all good qualities, the king Kaṇṭhīrava Narasa-Rāja. In every village was the distribution of good food and daily festivals in their temples, in every road were there groves and water-sheds, while the king Kaṇṭhīravēndra ruled the earth.

The lawful wife of king Kaṇṭhīrava was Chālajāmāmbā, celebrated throughout the world, noted for devotion to her husband's very shadow, even as Sitā to Rāma's. By her to king Kaṇṭhīravēndra was born, as Kṛishṇa the Yādupati by Dēvakī, for the protection of the world, a son, king Kṛishṇa Rāja. When the great drum announced his birth, from the flight of the enemies who were approaching and the crowds who assembled to receive gifts, Chikka Dēvēndra acquired a higher triumph. In the pink palm of his hand were the signs of the Chakra, the Śankha and the lotus.

while Rāmā and Bhū are around him, whence we know that king Kṛishṇa is Hari himself. That same god Kṛishṇa, whom Chikkadēva Rāja, the head of the family worshipped with inward devotion and also through the signet which he wore upon his finger, was of his own kindness born as his grand-son, and therefore did he justly receive the name of Kṛishṇa Rāja. Rukmīṇī being the ornament of his limbs, Satya the speech of his lips, and Balabhadra his companion, Kṛishṇa-Rāja shows evident proof that he is Kṛishṇa himself. Nobility, respect, wisdom, gentleness, skill, kindness, firmness, majesty, generosity, affection, pleasant speech,—all these qualities which distinguished the great king Chikka-Dēva we clearly see present in the king Kṛishṇa Rāja. If the moon to the milk ocean, the Vṛishṇi-Vamśa, king Kṛishṇa-Rāja, were not Vishṇu himself, whence would be the Śrī or prosperity of the Vaishṇavas? For the lord of the Yādava mountain, the protector of his race, he caused to be made a crown set with the nine gems and for Sampatkumāra, his processional image, he caused to be made a jewelled coat. For the god Venkaṭāchalapati, Kṛishṇarāja offered with great devotion a handsome palanquin beautifully decorated with ivory and covered with gold plates and furnished with pillows for all the enjoyments.

Ādiśeṣha protects Pātāla yet the bhōgis feed only on wind, Indra rules over Nākalōka yet the gods eat only the rice of offerings; but Kṛishṇa-Rāja supports the earth and all his subjects receive good food, handsome raiment, perfumes, golden ornaments and chāmaras. The Kalpavṛiksha, Chintāmani and Kāmadhēnu bestow on those who ask but he bestows on those who ask not: how then that tree, jewel or cow can be compared with king Kṛishṇa Rāja? The title of the protector of the fugitives was borne by Śibi in Kṛitayuga, by Rāma in Trēta, by Kṛishṇa in Dvāpara and in this Kaliyuga by the king Kṛishṇa Rāja. His Liberality puts to shame the Kalpavṛiksha as does his wealth the lord of the gods (Indra), his fame the river of the gods (Gangā) his great wisdom the preceptor of the gods (Bṛihaspati), his valour the flames of Śiva's central eye: thus supreme in true greatness is the king Kṛishṇa Rāja. Thus the king Kṛishṇa Rāja, a stage-manager directing the movements of the dancer, his command which paces about on the jewelled crowns of all kings, made all kinds of meritorious deeds in order to gain the favour of god Achyuta. By the abounding favour of Śrīnivāsa Yatindra, greatly does Kṛishṇarājendra shine in Śrivaishṇava Śrī (or prosperity). He governs all his subjects virtuously, as the moon over the elements, always doing good to them. While he governs the earth the hosts of gods, Brahmans, dependants, friends and subjects have (respectively) satisfaction, plenty, success and merit. Sovereign of the throne of the royal city of Paschima-Raṅga, his mind placed at the lotus-feet of Nārāyaṇa, his feet illuminated with the jewelled crowns of prostrate kings, for the protection of gods and Brahmans does he carry on the Government of the world. The king Kṛishṇa made all kinds of grants to the Brahmans and having heard that only the grant of land is the best among them in the world he granted the village to Śiṅgyapperumāḷ, beloved desciple of his preceptor, perfect in all the

rites, devoted to the right customs, sincere, a man of family and of Bhāradvāja (gōtra), deserving of favour.

That in the Hoysala country, near Hogar nādu and in the area belonging to the city by name Nāgamangala is the fertile village named Hullēnahalli, also called Koppalu. The unequalled Kṛishṇa Rāja, having resolved that after the boundaries of the village are set forth on a copper śāsana of good quality, sealed with the boar signet and signed with his own hand, in order that they might be maintained as long as sun and moon endure, it should be granted; sent for the poet Rāmāyana Tirumaleyārya, and directed him to compose and write out on the plates the śāsana poems in the manner agreeable to both donor and donees, a record of all merit (to the one) and property (to the other).

And by that scholar was this tāmra śāsana written.

Be it well—In the second parārḍha of Brahma born from the lotus navel of the lord of Śrī, in the first Vārāha kalpa, the seventh manvantara, and the twenty-eighth yuga, in the beginning of the Kali age, the year of the Śalivāhana era reckoned as śāla arṇava rītu and kṣhiti (=1647) being past; in the current year Viśvāvasu in the bright half of Āsvayuja on full-moon day, Sunday, in conjunction with Āśvini nakshatra at the vajra-yōga and Bhadra-Karṇa: at the time of the moon's eclipse on this auspicious day, excellent among kings made the grant of land.

The embodiment of the fruit of the merit of the Yādava kings who came from the city of Dvārāvati, a Kalpa-Vṛiksha to his dependants, Indra in cutting off with his thunder-bolt the wings of the mountains: his enemies, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, king of men, descended in the Ātrēya gōtra, an ocean of virtue, of the Āśvalāyana sūtra, chief of the Kshatriyas, and of the Rik śākha, the grand son of Chikka Dēva Rāja, and son of the great king Kanṭhīrava, the unequalled Kṛishṇa Rāja, the most honourable, a Kalpavṛiksha in continual gifts—to Singayapperumāḷ of Bhāradvāja (gōtra) and Āpastām̃ba (sūtra), professor of the Yajurvēda, grandson of Tirunārāyana Perumāḷ and son of Aḷaghiya singi—the beautiful village of Hullēnahalli, together with its four hamlets Karaḍhyaḷḷi, Maraḷikere, Kalinātha and Purōharaḷḷu-halli all fertile together with the eight rights like the hidden treasure, etc., and the gardens within the four boundaries, the king (granted) in the fort of Śrīraṅgaṭṭṭana whose walls are purified by the washing of the waves of the holy Kāvēri, in Paśchimaraṅga and Gautama Kshētra, in the presence of the feet of Raṅgēśa (Vishṇu) reposing in happiness with Śrī and Bhūmi on his couch the serpent Ādisēsha, in order to please him at the auspicious Sōmōparāga "I grant the land to the Vaishṇava" thus the donor Kṛishṇa Rājēndra granted the land so that it may be an acceptable offering to Kṛishṇa.

Here onwards the four boundaries of the main village and its hamlets are written in the dialect of the country :

The details of the four boundaries of the village Hullēnahalli:—to the east the boundary of Karaḍi halli; to the south the boundary of Daṇḍina halli; to the west the boundary of Biṇḍēnahalli; to the north the boundary of Narigal streamlet: within these four boundaries is Hullēnahalli.

The boundaries of Karaḍyahalli: to the east the boundary of Nerlekere; to the south the boundary of Haralukere; to the west the boundary of Hullēnahalli; to the north the boundary of Doḍḍayakkati.

The four boundaries of the village Maraḷikere: to the east the boundary of Kallināthapura; to the south the boundary of Hullēnahalli; to the west the boundary of Narigal; to the north Chikkayakkati.

The details of the four boundaries of Kallināthapura: to the east of Kempegauḍana koppalu, a hamlet of Māḍihalli; to the south of Haralukere, to the west the boundary of Maraḷikere; to the north of Māḍihalli and Māranakoppalu.

The four boundaries of Haralukere: to the east of Kallanakere; to the south of Chikkalingana koppalu, a hamlet of Taṭṭēhalli, to the west the boundary of Daṇḍinahalli, to the north of Karaḍi halli—(total) 5.

The details of the four boundaries of all these five villages together are thus: to the east of the boundary of Nerlakere; to the south the boundary of Daṇḍinahalli; to the west the boundary of Biṇḍēnahalli and to the north the boundary of Doḍḍayakkati.

Within these four boundaries the five villages Karaḍihalli, Kallināthapura, Haralukere, Maraḷikere and Hullēnahalli have been separately demarcated by setting up the stones marked with Vāmanamudras at the four boundaries of each. Of the lands belonging to these villages the wet lands, dry lands, gardens, fruit store-houses tank bunds, proper boundaries (achhukaṭṭu) dry cultivation, wet cultivation, loom tax, house tax, customs, tobacco tax, income in gold, presentations, bēḍige, income from the villages, income from pasture grounds (charādāya) hōrādāya, etc., belong to Singyapperumālayya, exempt from all taxes whatsoever. From today onwards the four kinds of transactions, *viz.*, pledge, sale, grant and exchange that Singyapperumālayya may enter upon regarding this village Hullēnahalli and its hamlets are valid and the eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Hullēnahalli and hamlets belong to Singyapperumālayya free of all taxes, permanently for as long as the moon and sun endure.

Thus the grandson of Chikkaḍēva-Rāya famous as an ornamental Kalpavriksha over the peak of Ātrēya gōtra, a decorative Chintāmaṇi (jewel of the gods) of Āśvalāyana śūtra, and the fruit nectar in the Rik-śākha; good son of king Kaṇṭhirāya-narasa-Rājodeyar, a full-moon born in the milky ocean—the womb of Chalvājamāmbā, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, champion over those who claim to have titles, having the title of

dharanivarāha, powerful armed, a Rāma in battle, a sole hero in the world, king of men, mighty on earth, the unequalled Krishna Rāja got this copper śāsana of the grant of land written.

To all the kings there is but one sister, *viz.*, lands given to Brahmans. They should be neither enjoyed nor taxed. Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away other's gifts, one's own gift is rendered fruitless. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. This bridge of dharma is common to all kings and should be protected by you from time to time : Rāmachandra repeatedly begs this of all future kings.

By the constant reader of the Rāmāyana and Bhārata, the poet Tirumalayāchārya, was this copper śāsana written.

(Signature) *Sri Krishna Rāja*

Note

This record now in possession of Sri H. P. N. Iyengar of Mālukōṭe consists of five plates each measuring 15½"×10". The top of the plates have been cut into the shape of an arch, at the extreme edge of which are made holes to receive the ring. The thin ring securing the plates is rivetted. A bell-shaped seal, at the outer edge of which are the figure of a standing boar facing west with the sun and the moon above has also been secured into the ring. Though the figures are in bold relief, they lack proportion and are of a rough make. The first plate contains writing only on the inner side while the last has no writing at all. The plates are fairly thick and the edges of the faces containing writing are slightly raised to protect the characters. The characters, though not deeply cut are well preserved.

The record is written in the beautiful Kannada script of the 18th century while the language is mostly sanskrit except for the boundary details and a few verses in praise of Chikkadēvarāja and Krishnarāja. Not much peculiarity is noticed in the palaeography, but ω has a stroke below, ω has completely taken the modern form, Repha is still written on the right hand top corner of the letter and ω and ω retain their old forms.

The plates are issued by Krishnarāja Wodeyar I of the Mysore dynasty, recording the grant of a village Hullēnahalli, along with four hamlets Karadiballi, Maralikere, Kalināthapura and Haralukere, all in the Nāgamaṅgala sthala of the Hoysaladēsa, to one Śingyapperumāl, son of Alaghiyaśinghiya. The date of the grant corresponds to Sunday the 10th October 1725 A. D. Though a long record of the reign, no new light is thrown by this on our present knowledge of the dynasty. The geneological portions are almost similar to those given in the other inscriptions belonging to the same reign as Nanjangud 295, Śrīrangapatna 64 and 100, and

T. Narasipur 61. The Kannaḍa verse in praise of Caikkadēvarja ಬೆಳಗುಂ ಸಂತಸಮಜ್ಞುಗು, etc., is from Apratimavīracharita (iii 46), an Alankāra work by Tirumalārya, the minister of Chikkadēvarāja. The other verses seem to be independent compositions of the author. The stanza ಎರೆವೇಳವಪ್ಪ ಸುರತರು ಸುರಮಣಿ, etc., occurs in Śrīraṅgapāṭṇa 64 also.

The composer of the present grant is Tirumaleyārya. He is reader of Bhārata and Rāmāyaṇa by profession, and is often called Rāmāyaṇam Tirumaleyārya. He is a prominent literary figure of Chikkadēvarāja's court and continued to enjoy patronage during the reigns of Kaṇṭhīrava Narasārāja and Kṛishṇarāja. This Tirumaleyārya of the Kaṇḍinya gōtra is evidently different from Tirumalārya the author of Chikkadēvarāja vijaya, Apratimavīracharita, etc., minister of Chikkadēvarāja Wodeyar.

Tirumaleyārya has also composed Dēvanagara copper plate grant of 1674, Kajale copper plate charter of 1716, Toṇḍanūr copper plate grant of 1722 and Kanchimaṭṭha copper plate grant of 1724. The present one of 1725 is the latest of the records composed by him so far noticed.

Though no literary work of this scholar is known, several of his copper plate grants are in a fine kāvya style—beautiful poetical pieces of a high order by themselves. 'Indeed so melodious are the poetical passages of Rāmāyaṇam Tirumaleyārya, that Singarārya quotes from them in his Mitravindāgōvindam—a dramatic piece of the same age, the first of its kind in Kannaḍa.'

(For details of life and achievements of Rāmāyaṇam Tirumaleyārya see Hayavadana Rao : History of Mysore, Vol. I, p. 449-50, Vol. II, p. 31, 32-33, 35-36.)

TUMKUR DISTRICT

44

At Sibi, Sira Taluk, on the brass covering of the *adḍe*s of the pīṭha used for the processional images in the Narasimha temple.

ನೀರಾ ತಾಲ್ಲೂಕು ನೀರಿಯಲ್ಲಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ಸವ ವೀಲದ ಅಡ್ಡೆಗಳಿಗೆ ಮುಚ್ಚಿರುವ ಕತ್ತಾಳೆ ತಗಡುಗಳ ಮೇಲೆ.

ಬಂಡನೆಯ ಅಡ್ಡೆಯಮೇಲೆ—

1. ಶ್ರೀ ಶೀಲ ನರಸುಂಹ ಸ್ವಾಮಿಯವರ ಪಾದಕ್ಕೆ

ಎರಡನೆಯ ಅಡ್ಡೆಯಮೇಲೆ—

2. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಮಾಘ ಶು ೧ ಗುರುವಾರದಲ್ಲು
3. ಹಳೆ ಮಾಜರಿಗಳ ಶಾವೆ ಶ್ರೀ

Transliteration

On the first adḍe

Sri Sibi Narasimha svāmiyavara pādakke

On the second addē

2. Sarvajitu sampvatsarada Māgha sū 1 Guruvāradallu
3. hale mājarigala śāve || śrī

Translation

On Thursday the first of the bright half of Māgha in the year Sarvajitu, old *Majaris* (offered) service to the feet of the god Narasimha svāmi at Sibi.

Note

The record is on the brass covering of the two *addēs* (bamboo poles) used for taking out the god in procession. It states that the old *Majaris* offered the poles for the service of god Narasimha. The exact meaning of the word *Majari* is not known. The details of the date are given only in cyclic era. No Saka date is given. Since the record appears to belong to about the 19th century A. D. on paleographical grounds the given date may correspond to Thursday the 17th February 1828 A. D.

45

At Sibi, Sira Taluk, on the brass covering of the dhvajastambha in front of the Narasimha temple.

ಅದೇ ಸೀಬಿಯಲ್ಲಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದಿರುವ ಧ್ವಜಸ್ತಂಭಕ್ಕೆ ಹಾಕಿರುವ ಒತ್ತಾಳೆ ತಗದಿನ ಮೇಲೆ.

1. ಶುಭಕೃತು ಸಂ | ರದ ವಾಗ ಶುಭ. ೧೩೬೮ ಶ್ರೀ ಶೀಬಿ
2. ನರಸಿಂಹಸ್ವಾಮಿ ಪಾದಕ್ಕೆ ಕುಂಟಗೌಡನ ಹಳಿ ರಂ
3. ಗೆ ಗೌಡನ ಕುಮಾರ ಪುಗೈಗೌಡನು ವಪ್ಪಿಸಿದ ಧ್ವಜ ಸ್ತಂಭ
4. ಯೇ ನಗೆ ಮಾಡಿದಂತ್ತವರು ಗೊಲ್ಲಹಳಿ ಕಂಟುಗಾರ ನರನಪ್ಪನ
5. ಕುಮಾರ ಪುಗೈಯ್ಯನು ಮಾಡಿದ ಧ್ವಜಸ್ತಂಭ||

Transliteration

1. Subhakritu sam | rada Māga sūda 13 lū śrī Sibi
2. Narasimha svāmi pādakke Kuṇṭagaṇḍana hālī Ram-
3. ge gaṇḍana Kumāra Vugre gaṇḍanu vappisida dhvaja stambha
4. yi naga māḍidaṁttavaru Gollahālī kaṁchugāra Narasappaṇa
5. kumāra Vugraiyyanu māḍida dhvaja stambha ||

Translation

On the thirteenth day of the bright half of Māgha in the year Subhakritu, Vugregauḍa, son of Range gaṇḍa of Kuṇṭagaṇḍana hālī offered the dhvajastambha to the feet of the god Narasimhasvāmi of Sibi. Vugrayya, son of Kaṇṇhugāra Narasappa of Gollahālī made this.

Note

The record is engraved on the brass covering on the dhvajasthambha set up in front of the Narasimha temple at Sibi and states that dhvajasthambha on which it is engraved was offered to the god by Vugregauḍa, son of Rangegauḍa of Kuṇṭa-gauḍana hali, a devotee of the god. The post is stated to have been made by Vugrayya, son of Narasappa, a copper smith. Regarding the date, it has not been mentioned in the Śaka era. Since the record appears to belong to about the 18th century A. D. paleographically, the given date might correspond to Sunday the 2nd February 1783 A.D.

46

At Sibi, Sira Taluk, on a large bell in the mukhamanṭapa of the Narasimha temple.

ಅದೇ ಬೀದಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಾಲಯದ ಮುಖಮಂಟಪದಲ್ಲಿ ಇರುವ ದೊಡ್ಡ ಗಂಟೆಯ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯೂ ಬ್ಬುದಯ ಶ್ಯಾಲಿವಾಹನ ಶಕವ
2. ರುಶಾ ೧೬೮೩ ನೆಯ ವಿಕ್ರಮ ನಾಮ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು
3. ೧೦ ರೂ ಬಿಳಿಬೆಡ . ಯಿಸರು ಅಣವನಾಗಪಯ ಕತಿ
4. ಭೋಸವಯವರ ಕೊಮಾರ ಯಲ್ಲಪದ ಲೊಕ್ಕಪ ಯವರ ಕುಮಾ
5. ರು ಭೋಸವ ನಾಗವನಾರಣಪ್ಪನು ಶ್ರೀಮರಡಿ ಬಸವೇಶ್ವರ
5. ಗೆ ಮಾಡಿದ ಭಕ್ತಿ || ಸ ೩೦

Transliteration

1. svasti śrī vijayābduḍaya Syālivāhana śaka va-
2. ruśā 1683 neya Vikramanāma samvatsarada Kārttika śu
3. 10 lū Bili beḍa . yisaru aṇabe Nāgapaya kati—
4. Bhōsava yivara komāra Yallapade Lokkapa yivara kumā-
5. ru Bhōsava-Nāgapā-Nāraṇappanu śrī Marāḍi Basavēśvara-
6. ge māḍida bhakti || sa 30

Note

On the large bell in the Narasimha temple there are three inscriptions of which only the present one has been noticed in M. A. R. 1945. as No. 26. From this record it is clear that the bell was originally granted by Bhōsava Nāgapā Nāraṇappa to the god Basavēśvara in the śaka year 1683 corresponding to 1760 A. D. But the place, where the Basavēśvara temple was, has not been mentioned in the record. Since it has been stated that the temple was of Marāḍi Basavēśvara it is possible that the temple might have been situated on some hill.

It has been stated in the record that the bell weighs thirty seers.

Twenty-five years later the bell was granted to the temple of god Narasimha at Sibi by one Krishṇappa (see the next inscription.)

ಮೂರು ಹಲಗೆಗಳು, ಉಂಗುರ, ವರಾಹಮುದ್ರೆ, ನಂದಿನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ: 11"×7¼"×¾"

೦ದನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ಶ್ರೈಲೋ
- 2 ಕೃ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಹರ್ಕೇರ್ಲಲಾ ವರಹಸ್ಯ ದಂಷ್ಟಾದಂಡಃ
ಸಪಾತುವಃ | ಹೇಮಾದ್ರಿ
- 3 ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಭತ್ತ ಶ್ರಿಯಂಧದಾ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ವಾಮ ಪ್ರತ್ಯೂಹತಿಮಿರಾಸಹಂ
ಯದ್ಗಜೋ
- 4 ಪೃಗಜೋದ್ಯುತಂ ಹರಿಣಾಪಿಚಪೂಜ್ಯತೇ | ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ವೇಮೈರ್ಮಾಧ್ಯಮಾನಾನ್ಯಹಾಂ
ಬುಧೇಃ ನವನೀ
- 5 ತಮಿಪೂದ್ಯುತಮವನೀತ ತಮೋಮಹಃ | ತಸ್ಯಾಸೀ ತ್ತನಯಸ್ತಪೋ ಭಿರತುರೈರನ್ಯರ್ಥ
ನಾಮಾಂಬುಧೈಃ ಪು
- 6 ಣೈರನ್ಯ ಪುರೂರವಾ ಭುಜಬಲೈರಾಯುದ್ವಿಜೋಂ ನಿಘ್ನತಃ | ತಸ್ಯಾಯ ನಮಹೋಸ್ತು ತಸ
ಪರುಷೋಯುಧೇ
- 7 ಯಯಾತೀಕ್ಷಿತಾ ಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುನಿಘಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ | ತದ್ವಂಶೇ ದೇವಕೀ ಜಾ
8 ನಿ ದಿದೀಹೇ ತಿಮಭೂಪತೀಃ | ಯಶಸ್ವೀತುಲುವೇಂದ್ರೇಷು ಯದೋಃ ಕೃಷ್ಣ ಇವಾನ್ವಯೇ |
ತತೋಭೂದ್ಯುಕ್ತಮಾ
- 9 ಮಾಪಾನೀರೀಶ್ವಕ್ಷಿತಿರಪಾಲಕಃ | ಅತ್ರಾನಮಗುಣೋತ್ತಂಸಮಾಲರತ್ನಂ ಮಹೀಭುಜಾಂ | ನರಸಾದುದ
10 ಭೂತಸ್ಯಾನರಸಾವನಿಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಾ ದೇವಕೀನಂದನಾದಿವ | ವಿವಿ
11 ಧ ಸುಕೃತೋದ್ಧಾಮೇ ರಾಮೇಶ್ವರ ಪ್ರಮುಖೇಮುಹುರ್ಮುಹಿತ ಹೃದಯನ್ಯಾನೇ ವ್ಯಧತ್ತ |
ಯಥಾವಿಧಿ
- 12 ಬುಧ ಪರಿವೃತೋ ನಾನಾ ದಾನಾನಿಯೋ ಭುಪಿ ಭೋಡತ ತ್ರಿಭುವನ ಜನೋದ್ಧೀತಂ | ಖ್ಯಾತಂ
ಯಶಃಪುನ
- 13 ರುಕ್ತಯನ್ | ಕಾವೇರೀಮಾತು ಬಧ್ಯಾ ಬಹಲ ಜಲಯುತಾಂ ಯೋವಿಲಂಘ್ಯೇವ ಶತ್ಕೂಂ
ಜೀವಗ್ರಾಹಂ |
- 14 ಗಹೀತ್ವಾ ಸಮಿತಿ ಭುಜಬಲೋ ತಂಚರಾಜ್ಯಂ ತದೀಯಂ | ಕೃತ್ವಾ ಶ್ರೀ ರಂಗಪೂರ್ವಂ ತದಮಿ ನಿಜವ
15 ಸೆ ಪುಟಾಂ ಯೋಬಧಾಸ ಕೀರ್ತಿಪ್ರಸ್ತಂಭಾಂ ನಿಖಾಯ ತ್ರಿಭುವನ ಭವನಃ ಸ್ತೂಯಮಾನಾಪದಾನಃ |
ಚೇರಂ
- 16 ಬೋಲಂಚ ಪಾಂಡ್ಯಂ ತದಮಿ ಚ ಮಧುರಾವಲ್ಲಭಂ ಮಾನಭೂಷಂ | ವೀರ್ಯೋದಗ್ರಂ ತುರುಷ್ಯಂ
ಗಜಪತಿ ನೃಪತಿಂ
- 17 ಚಾಮಿ ಜಿತ್ವಾತದನ್ಯಾನ್ | ಆ ಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮ ಚರಮ ಭೂಭೃತೃಟಾಂತಂ ನಿತಾಂತಂ |
ಖ್ಯಾತ
- 18 ಕ್ಷೋಣೇ ಪತೀನಾಂ ನೃಪಮಿವ ಶಿರಸಾಶಾಸನಂ ಯೋವ್ಯತಾನೀತ್ | ತಿಪ್ಪಾಜೀ ನಾಗಲಾದೇವ್ಯೋ
ಕಾಸ
- 19 ರ್ಯಾ ಶ್ರೀ ಸುಮಿತ್ರಯೋ | ದೇವ್ಯೋರಿವ ನೃನಿಂಹೇಂದ್ರ ತನ್ಮಾತ್ಮಪುರಥಾದಿವ | ವೀರಾವಿನಯನಾ
ರಾಮ ಲ

- 20 ಕ್ಷಣಾವಿವನಂದನಾ| ಜಾತೌ ವೀರಸ್ತನಿಂಹೇಂದ್ರ ಕೃಷ್ಣರಾಯ ಮಹೀಪತಿ | ವೀರಶ್ರೀನಾರಸಿಂಹನವಿಜ
21 ಯ ನಗರೇ ರತ್ನ ಸಿಂಹಾಸನಸ್ತು ಕೀರ್ತ್ಯಾನಿತ್ಯಾನಿರನೃನಗನನಕುಪಾನಪ್ಪವನ್ಯಾಮಹಾ
22 ನ್ಯಾನ್ | ಆ ಸೇತೋರಾಸುಮೇರೋರವನನುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಶ್ಯಾದ್ಯಾ
ಚಲಾಂತದವಿ
23 ಲ ಹೃದಯ ಮಾವಜ್ಯಂ [ರಾಜ್ಯಾಂ*] ಶಶಾಸ | ನಾನಾದಾನಾನ್ಯಕಾರ್ಷೀಕನಕ ಸದಶ್ವಯ ಶ್ರೀ
ವಿರೂಪಾಕ್ಷದೇವ
24 ನ್ನಾನೇ ಶ್ರೀ ಕಾಲಹಸ್ತೀ ಶಿತುರಪಿನಗರೆ ವೇಂಕಟಾದ್ರಾಚಿಕಾಂಚ್ಯಾ || ಶ್ರೀಶೈಲೇ ಶ್ರೋಣಶೈಲೇ ಮ
25 ಹತಿ ಹರಿಹರೇ ಹೋಬಲೇ ನಂಗಮೇಚ ಶ್ರೀರಂಗೇ ಕುಂಭಪೋಣೇ ಹತತಮಸಿ ಮಹಾ
ನಂದಿತೀರ್ಥೇ ನಿ
26 ವಿತ್ತಾ | ಗೋಕರ್ಣೇ ರಾಮಸೇತೌ ಜಗತ್ತಿದಿತರೇಷ್ಯಪೃಶೇಷ ಪುಣ್ಯನ್ಯಾನೇಷ್ಯಾಬಧಿನಾನಾ ವಿ
27 ಧ ಬಹಲ ಮಹಾದಾನವಾರಿ ಪ್ರವಾಹೈಃ | ಯಸ್ಯೋದಂ ಚತುರಂಗ ಪ್ರಕರಬರಚಃ ಶುಷ್ಯದಂಭೋಧಿ
28 ಮುಷ್ಯಕ್ಷಾಭ್ಯತ್ಯಕ್ಷಚ್ಚುರೋದ್ಯತ್ತರ ಕುಲಶಧರೋತ್ಕಂಠಿತಾ ಕುಂಠಿತಾ ಪಂಠಿತಾಧೋತ | ಬ್ರಹ್ಮಾಂಡಂ
ವಿಶ್ವ ಚ
29 ಕ್ರಂ ಘಟಮುದಿತ ಮಹಾಭೂತಕಂ ರತ್ನಧೇನುಂ ಸಂಪ್ರಾಂಭೋಧಿಂಚ ಕಲ್ಪಕ್ಷಿತಿರುಹಲಕಿಕೆ ಕಾಂ
30 ಚನಂ ಕಾಮಧೇನುಃ | ಸ್ವರ್ಣಕ್ಷಾಪೋಷಿರಣ್ಯಾಶ್ವರಥಮಸಿ ತುಲಾಪೂರ್ವಗೋನಹಸ್ತಂ ಹೇಮಾಶ್ವ
31 ಹೇಮಗರ್ಭಂ ಕನಕರಿರಥಾ ಪಂಚರಾಂಗಲ್ಯತಾನೀತ್ | ರಾಜ್ಯಂ ಪ್ರಶಾನ್ಯನಿರ್ವಿಘ್ನಂ ರಾ

ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

- 32 ಜ್ಯೋ ದ್ಯಾವಿವ ಶಾನಿತುಂ | ತಸ್ಮಿಂಗುಣೇನ ವಿಖ್ಯಾತೇ ಕ್ಷಿತೇರಿಂದ್ರೇ ದಿವಂಗತೇ | ತತೋಪ್ಯಾವಯು
33 ವೀರ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹೀಪತೀಃ | ಬಿಭರ್ತಿಮಣಿಕೇಯೂರಂ ನಿರ್ವಿಶೇಷಂ ಮಹೀಭುಜೇ
ಕೀರ್ತ್ಯಾಯಸ್ಯ ನಮಂತತಃ
34 ಪ್ರಸೃತಯಾ ವಿಶ್ವಂ ರುಚ್ಯಕೃಂ ಪ್ರಜೇದಿತಾಶಂಕೃ ಪುರಾಪುರಾರಿರಥವತ್ ಧಾರೇಕ್ಷಣ ಪ್ರಾಯಶಃ
ಪದ್ಮಾಕ್ಷೋಸಿ ಚತುರ್ಭುಃ
35 ಜೋಜನಿ ಚತುರ್ವಕ್ತ್ರೋ ಭವತ್ಯದ್ಯಧೂತ್ ಕಾಲೇಬದ್ಗಮದಾದ್ರಮಾಚಕಮಲಂ ವೀಣಾಂಚ
ವಾಣೀಕರೇ | ಶತ್ಪ್ರಾಣಾಂವಾ ಸಮೇತೆ
36 ದದತಯುತಿ ರುಪಾಕನುಂ ಸಪ್ರಾಂಬುರಾಶಿಂ ನಾನಾಸೇನಾ ತುರಂಗಾತ್ಕಟಿತ ವನುಮತಿ ಧೂಲಿಕಾ
ಪಾಲಕಾಧಿಃ | ಸಂ
37 ಶೋಷ್ಯಸ್ಯೈರಮೇ ತತ್ತತಿನಿಜಲಧಿ ಶ್ರೇಣಿಕಾಂಯೋವಿಧತ್ತ || ಬ್ರಹ್ಮಾಂಡ ಸ್ವರ್ಣಮೇರು
ಪ್ರಮುಖನಿಜಮಹಾದಾನ ತೋಯೈ
38 ರಮೇಯೈಃ | ಮದ್ರತ್ತಾಪುರ್ತಿಸಾಧಾರ್ಣಂ ಶ್ರಿಯಮಿಹ ರುಚಿರಂ ಭುಂಜತಾಮಿತ್ಯಪೇತ್ಯ
ಪ್ರಾಯಃಪ್ರತ್ಯೂಹ ಹೇತೋಸ್ತಪನರಥಗ
39 ತರಾಲಯಂ ದೇವತಾನಾಂ ತತ್ತದ್ವಿಗೈತ್ತ ವೃತ್ಯಾಸಿ ರವಿ ರುದಯ ದೈನಂ ಕಿತಾಂ ಸತ್ತತ್ತತ್ |
ಸ್ತಂಭಾಂಜಾತಿ
40 ತನುತಥುಮೋ ಭೂಧದಧ್ವಂಕಪಾಗ್ರಾನ್ | ಕಾಂಚೇ ಶ್ರೀಶೈಲ ಶೋಣಾಚಲ ಕನಕನಭಾ
ವೇಂಕಟಾದ್ರಿಪ್ರಮುಖೈ
41 ಪ್ಯಾವೃತ್ಯಾವೃತ್ಯ ಸರ್ವೇಷ್ಟತನುತ ವಿಧಿವದ್ಯಯಸೇ ಶ್ರೀಯಸೇಯಃ | ದೇವನ್ಯಾನೇಪು
ತೀರ್ಥೇಷ್ಯಸಿ ಕನಕತುಲಾಪೂರು

- 42 ಪಾದಿನೀ ನಾನಾದಾನಾನ್ಯೋವೋಪದಾನ್ಯರಪಿ ಸಮಮುಖಿಲ್ಯರಾಗಮೋ ಕಾಪುಭಾನಿ | ರೋಷಕೃತ
ಪತಿಪಾರ್ಥಿ
- 43 ದಂಡಃ ಸೇಷ ಭುಜಕ್ಷಿರಕ್ಷಣ ಶೌಂಡಃ | ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡಃ ಸ್ತೋಷಕೃದರ್ಥಿಮು
ಯೋರಣಚಂಡಃ ರಾಜಾಧಿ
- 44 ರಾಜ ಇತ್ಯುಕ್ತೋ ಯೋರಾಜ ಪರಮೇಶ್ವರ | ಮೂರುರಾಯರ ಗಂಡತ್ವ ಪರರಾಯಭಯಂಕರಃ
ಹಿಂದು ರಾಯ ಸುರತ್ಪಾಣೋ ದುಷ್ಪ ಶಾ
- 45 ದೂಲಮರ್ದನ | ಗಜಾಘ್ರ ಗಂಡಭೇರುಂಡ ಯುತ್ಯಾದಿ ಬಿರುದಾನ್ವಿತಃ | ಆಲೋಕಯ ಮಹಾರಾಯ-
ಜಯಜೀವೇತಿವಾದಿಭಿ | ಅಂ
- 46 ಗವಂಗ ಕಳಂಗಾದ್ಯೈರಾಜ್ಯಭಿಃ ಸೇವ್ಯತೆಯಃ | ಸ್ತುತ್ಯಾದಾಯ ಸುದೀಭಿಃ ಸವಿಜಯನಗರೇ ರತ್ನ
ಸಿಂಹಾಸನಸ್ಥ
- 47 ಕ್ಷೌಪಾಲಾನ್ಯೈಷ್ವರಾಯ ಕ್ಷತಿಪತಿ ರಥರೀಕೃತ್ಯ ಕೀರ್ತ್ಯಾ ನೃಗಾದೀನ | ಆ ಪೂರ್ವಾದ್ಯೇ ರಥಾ-
ಸ್ತಕ್ಷತಿಧರ ಕಟ
- 48 ಕಾದಚ ಹೇಮಾಚರಾಂತಾ ರಾಸೇತೋರರ್ಥಿ ಸಾರ್ಥೇ ಶ್ರಿಯಮಿಹ ಬಹಲೇ ಕೃತ್ಯ ಕೀರ್ತ್ಯಾ
ಸಮಿಂಧ || ಕೃತವತಿ ಸುರಲೋಕಂ
- 49 ಕೃಷ್ಣರಾಯ ನಿಜಾಂಶೇ ತದನು ತದನು ಜನ್ಮಾ ಪುಣ್ಯಕರ್ಮಾಚ್ಯುತೇಂದ್ರಃ | ಪ್ರಕಟಮಮವ-
ನಿಲೋಕಂ ಸ್ಯಾಂತಮೇತ್ಯಾರಿ
- 50 ಜೇತಾ ವಿಲಸತಿ ಹರಿಜೇತಾ ವಿದ್ಯದಿಪ್ತಪ್ರದಾತ | ಯತ್ತೀರ್ತಿಚಂದ್ರಶ್ಚರತಿ ಕ್ಷಮಾಯಾಂತಿ
ಧಿಪ್ತಶೇಷಾ ಸುಖಿ
- 51 ವರ್ಧತೇಚ | ತನೋಚಿತ್ತಸ್ಯಮಿದಂ ಸಮಿಂಧ ದಿವಾಚ ಸಾಯಂ ಕುಮದೈರ್ವಿರುಂಧೇ | ಮದಂ
ಮನನಿ ಮಾರು
- 52 ತಂ ಶಿಥಿಲಯತ್ಯ ಮೇಯೈರಯೈಃ ಯದಶ್ಚ ಪಟಲೇ ಬುಧೈರಜೋಬಿರುತ್ಪಾಪಿತ್ಯೈಃ | ಅಜೀ-
ಜನದನೇಕ
- 53 ಧಾ ಕಿಮುವಿಶೇಷಯತ್ಯಂಬುಧಿ ಬಲಪ್ರಮಥನಸ್ಯನೋರಯ ವಿರೋಧಿನಂ ವಾಜಿನಂ | ಕಾರಾಗೃಹೇ
ಕಲಿತವಾಸಿ ವಿರೋಧಿಭೂಷ ದಾನಾವಲೇಕರ ವಿಚಾರಿತ ಚಾಮರಸ್ಯ | ರಾಜಾಧಿರಾಜ ಪರರಾಜ ಭಃ
- 55 ಯಂಕರಸ್ಯ ಕಾವ್ಯಾನಿಸಂತಿ ವಿವಿಧಾನಿ ಬಹೂನಿರುಸ್ಯ | ಗೋಕರ್ಣ ಸಂಗಮ ನಿವೃತ್ತಿ ಸುವರ್ಣಸಂತ
56 ಕೋಣಾದ್ರಿ ಪರ್ವತ ವಿರಿಂಚ ಪ್ರರೇಷು ಕಾಂಚ್ಯಾಂ | ಶ್ರೀ ಕಾಲಹಸ್ತಿ ನಗರೇ ಪಿಚ ಕುಂಭ-
ಘೋಷೋ ದಾನಾನಿ ಷೋ
- 57 ಡತ ಬಹೂನಿ ಕೃತಾನಿ ಯೇನ | ಅಂಬೋಧೇನ ನಿಖೀಯ ಮಾನ ಸಲರಾಗಸ್ತ್ರೇನ ಪೀತೋ-
ಝಿತಾಸ್ತಲ್ಯೋ ರಾಘ
- 58 ವ ಸಾಯಕಾಗ್ರ ಶಿಖಯಾ ಸಂತಪ್ತ ಮಾನಃಸದಾ | ಅಂತಶ್ಚೈವದಡಾನಲಸ್ಯ ಚ ನಿವಾಜಾಲ್ಯೈ-
ವಿಶಿಷ್ಟೋಧ
- 59 ವಂ ಯದ್ವಾನಾಂಬು ಘನಾಂಬುರಂಬುಧಿ ರಜೋಪೂರ್ಣಃ ಸಮುದ್ಯೋತತೇ | ಅಂಗೇನಾಪಿ
ಕಲಂಗೇನ ವಂಗೇಚ ಪರೇನ್ಯಪಃ
- 60 ಜಯಜೀವ ಮಹಾರಾಯೇತ್ಯನಿಶಂ ಗೀಯತೇಚಯಃ | ಸಜಯತಿರಪಾಲೋ ರತ್ನ ಸಿಂಹಾಸನಸ್ಥೋ-
ವಿಜಯನಗ
- 61 ರ ವಾಸೀ ಕೀರ್ತಿ ಪೂರ್ತ್ಯಾಭಿಲಾಸೀ | ನೃಗನಲ ನಹುಷಾದೀಂ ನೀತಯಂ ರಾಜ್ಯನಿತ್ಯಂ ನಿರುಪಮ-
ಭುಜ ವೀರ್ಯೋ

62 ದಾರ್ಯ ಭೂರಚ್ಚುತೇಂದ್ರಃ || ಶಕಾಡ್ವೇ ಶಾಲಿವಾಹೇತು ಸಹಸ್ರೇಣ ಚತುಶತಃ | ಸಪ್ತ
ಪಂಚಾಶತಾಯುಕ್ತಂ ನಿ

ಎರಡನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

- 63 ಜೌತಂ ಗಣತಕ್ರಮಾತ್ | ವತ್ಸರೇ ಮನ್ಮಥೇ ಮಾಸೇ ಕಾರ್ತಿಕೇ ಸಿತ ಪಕ್ಷಕೇ | ದ್ಯಾವಾಪೃಥ್ವಿ ಪುಣ್ಯ
64 ಕಾಲೇತು ಸ್ಥಿರವಾರೇ ವಿಶೇಷತಃ | ತುಂಗಭದ್ರಾ ನದೀತೀರೇ ವಿಶೇಷತಃ ಸಂನಿಧಿ ಕಾಕರಾಷ್ಟ್ರಯ
ಸಂಭೂ
65 ತ ಯಾಪಸ್ತಂಭಸೂತ್ರೀಣೇ ದೇವರಾತನ ಗೋತ್ರಾಯ ಯಾಜುಷಾಯ ಮಹಾತ್ಮನೇ | ವಿಶ್ವೇಶಾಧ್ಯರ
ಪುತ್ರಾಯ ಕು
66 ಪ್ಸಾಧ್ಯರ ವರಾಯ ಚ | ವಾದನಂಗರ ಸಂನದ್ಧ ವಿಧ್ಯದ್ವಿಜಯಶಾಲಿನೇ | ತರ್ಕವಿಕ್ರಮ ಶಿಲಾಯ
ಮೀಮಾಂಸಾ ತತ್ತ್ವ
67 ದರ್ಶನೇ | ಶಬ್ದಶಾಸ್ತ್ರಧುರೀಣಾಯ ಕವಿತಾ ಚರ್ಕವರ್ತಿನೇ | ಶ್ರೃತಸ್ಮಾರ್ತ ಸದಾಚಾರ[ರ]ತಾಯ
ಮನೀಷಿಣೇ | ಭೂದಾ
68 ನ ಪಾತ್ರಭೂತಾಯ ಭೂಮಿದವಾಗ್ರಯಾಯಿನ ವಿನೀತಾಯ ವಿಶಿಷ್ಟಾಯ ವಿಖ್ಯಾತಾಯ ತಪಸ್ವಿನೇ |
ದೇಶ ಹೊಯಿನಣಾ
69 ಭವ್ಯ ತೊಂಡನೂರು ಸ್ಥರ ಶುಭೆ | ಶ್ರೀರಂಗಪಟ್ಟಣ ಸೈವನೀಮಾಯಾಸ್ತು ಮನೋರಮೆ |
ಕುರ್ವಂತನಾಡಿತಿಹಾಸ್ಯತಂ ಪ್ರತಿ
70 ಪ್ಲಿತ ಮನುತ್ರಮಂ | ಶ್ರೀವೀರಿಶಟ್ಟ ಹರಾಸ್ತು ಪ್ರಾಚೀಂದಿಶಮುಪಾಶ್ರಿತಂ | ಆನೆಹಾರೋರ್ಮು
ಹಾಗ್ರಮಾತ್ ದಕ್ಷಿಣ
71 ಸ್ಯಾಂ ದಿಶ್ಛಿತಂ | ನದ್ಯಾಸ್ತು ರೋಕಪಾವಿನಾಃ ಪಶ್ಚಿಮಾಯಾಂ ದಿಶ್ಛಿತಂ ಮಠಕೇರಿ
ಮಹಾದ್ವಾರಮಾದುತ್
72 ರಸ್ಯಾಂ ದಿಶ್ಛಿತಂ | ಗ್ರಾಮೋ ದೇವಿನ ಕುಪ್ಯಾಪ್ಯ ಶ್ರೀ ಚಕ್ರಮರಲಿನ್ದ್ರಾ ಉಬಾಭ್ಯಾಂ ಮಿಲಿತಂ
ಗ್ರಾಮಂ
73 ಹಿರಿಯ ಮರಲಿಂ ಶುಭಂ | ಆಚ್ಯುತೇಂದ್ರಪುರಂ ರಮ್ಯಂ ಪ್ರತಿನಾಮೋಽಪಶೋಭಿತಂ ||
ಸರ್ವಮಾನ್ಯಂ ಚತುಃಸೀಮಾ ಸಂಯು
74 ತಂಚ ಸತತಃ | ನಿಧಿಕ್ಷೇಪ ಪಾಪಾಣಿ ಸಿದ್ಧಸಾಧ್ಯ ಜಲಾನ್ವಿತಂ ಅಕ್ಷಿಣ್ಯಾಗಾಮಿ ಸಂಯುಕ್ತ
ಮೇಕಭೋ
75 ಗ್ಯಂ ಸಭೂರುಹಂ | ವಾವೀಕೂಪತಟಾಕಾದಿ ಕಚ್ಚೇನಾಪಿಚ ಸಂಯುತಂ | ಪುತ್ರಪಾತ್ರಾದಿಭಿ-
ರ್ಭೋಗ್ಯಂ ಕ್ರಮಾದಾಚಂ
76 ದ್ರ ತಾರಕಂ | ದಾನಸ್ಯಾಪ್ಯಧರ್ಮಸ್ಯಾ ವಿಕ್ರಯಸ್ಯಾಪಿ ಚೋಚಿತಂ | ಪರೀತಃ ಪ್ರಯತ್ನಗೈಷ್ಠಿ
ಪುರೋಚಿತ ಪುರೋ
77 ಗಮ್ಯಃ | ವಿವಿಧೈ ನಿಫುಧೈಶ್ರೃತ ಪಥಿಕೈರಧಿಕೈರ್ಗಿರಾ | ಆಚ್ಯುತೇಂದ್ರ ಮಹಾರಾಯ
ಮಾನನೀಯೋ ಮನಸ್ವಿನಾಂ
78 ಸಹರಣ್ಯಪೋಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ತದಬ್ಧಾ ತತ್ತಿಥಾ ಮಾಸೇ ತ್ವಂತಿಕಾಲೇ
ವಿನೇಷತಃ | ಗಾಗ್ಯೋ
79 ಶ್ರೀಮದ್ಭಜಕ್ರಾರ್ಯವಾಪಸ್ತಂಭಾಪ್ಯಸೂತ್ರೀಣಾ | ಯಾಜುಷಾ ವೇದಶಾಸ್ತ್ರಜ್ಞೋ ಪರಂಗೂರಪ್ತ
ಯಾತ್ಮಜೋ | ವರದಾರ್ಯ

- 80 ಸ್ಯನಿಂಹಾಬ್ಬಾ ಬ್ಯಾತಾ ಶ್ರೀರಂಗಪಟ್ಟಣೇ! ಗ್ರಾಮಾ ಸಂಬುಸಹಲಾಬ್ಯಾನ್ಮೂರ್ವಾಂದಿಶಿಮುಪಾಶ್ರಿತಂ
ಬಂಣಗಟ್ಟಾ
- 81 ನೃಹಾಗ್ರಾಮಾದ್ವಕ್ಷಿಣಾಂದಿಶಮಾಶ್ರಿತಂ ಹಿರಿಯುಅಡವೆ ಗ್ರಾಮಾತ್ವಶ್ಚಿಮಾಯಾಂದಿಶಿಸ್ಥಿತಂ ||
ಕೆಂದನಹಾ
- 82 ಲೊ ಮಹಾಗ್ರಾಮಾದುತ್ತರಸ್ಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ಗ್ರಾಮಂ ಹಾರುವಹಲಾಬ್ಯಂ ಸಹಿರಣ್ಯಜಲಾನ್ವಿತಂ |
ಶ್ರೀಮಾ
- 83 ನಚ್ಚುತರಾಯೇಂದ್ರ ಉಬಾಧ್ಯಾಂ ಮಿಲಿತಂ ದದೌ | ವರದಾರ್ಯ ನೈಸ್ಮಿಕಯೋಃ ಕೃಷ್ಣರಾಯ
ಕಾರಾಗತಃ | ತಯೋರೇವೈಕೋ
- 84 ಯಂ ಗ್ರಾಮಸ್ತತ್ರಾಧ್ಯಾಂ ಭುಜ್ಯತೆ ನದಾ | ಪ್ರತಿಗ್ರಹೀತಗ್ರಾಮಸ್ಯ ತನಯೋ ವಿನಯೇಂದ್ರತಃ ||
ವಾದೀ ವಾಗ್ಮೀ
- 85 ಮಹಾದೇವಸ್ಯೇಮಯಾಜೀತಿ ಕೀರ್ತಿತಃ ವೃತ್ತಿತ್ರಿಸತಿ ಸಂಖ್ಯಾಕಂ ಕಲ್ಪಯಿತ್ವಾ ಸಮಾಹತಿ | ಆತ್ಮನ
86 ಸ್ತು ತದಾವೃತ್ತಿಃ ಸಂಸ್ಥಾಪ್ಯನವಪಂವವ || ಅವಶಿಷ್ಟಾಸ್ತತ್ರಾಧ್ಯಾಂ ಪ್ರದದೌಮುದಾ ||
ವೃತ್ತಿಮಂತ ತಾ
- 87 ಚ ಲಬ್ಧಂತೇ ಗೋತ್ರಸೂತ್ರಪುರನರಂ || ಗಾಗ್ಯೋ ಶ್ರೀಮಧ್ಯಚಕಾರ್ಯೋ ಯಾಜುಷಂ ಶಾಸ್ತ್ರ
ಪಟ್ಟುತಿತ್ | ಪರಂಗೊ
- 88 ರಪ್ತಯಾಚಾರ್ಯೋ ಹ್ಯಾಪಸ್ತಂದಾಬ್ಯ ಸೂತ್ರವಾನ್ | ತಸ್ಯಪುತ್ರೋನ್ಯಸಿಂಹಾರ್ಯಃ ಪೂಜ್ಯ
ಶ್ರೀರಂಗಪಟ್ಟಣೇ |
- 89 ಶಾಶ್ವತೀಮಪ್ಯಕಾಂವೃತ್ತಿಮಾಪ್ನೋತಿ ಸತತಂ ಪ್ರಿಹ | ಕೇಶವಾಧ್ಯುರಿಪುತ್ರೇಣ ವನಗೋತ್ರೋದ್ಯವೇನ
90 ಚ | ಶ್ರೀರಂಗಪಟ್ಟಣಸ್ಯೇನ ವರಾಪಸ್ತಂಬ ಸೂತ್ರೀ ಯಜುರಾಧ್ಯಾಪಕೇನಾಪ್ನುದೀಕ್ಷಿತೇನ ಮಹಾತ್ಮ
91 ನಾ ವೃತ್ತಿನಾಪ್ಯಕಂ ರಮ್ಯಂ ಭುಜ್ಯತೇಹೃತ್ ಶಾಶ್ವತಂ || ತೈಶ್ವನೈವಮಂ ತತತ್ವಿಹೈದಿಕ್ಷುಪಾಶ್ರಾಧಿ
ಮುಕ್ತ
- 92 ಮಾತ್ | ನೀಮಾತುನಾಗ್ರಹಾರಸ್ಯ ಲಬ್ಧತೆ ದೇಶಭಾಷಯಾ || ಹಿರಿಯಮರಲೀ ಯಂಬಗ್ರಾಮಕೆ
ಪ್ರತಿನಾ
- 93 ಮಥೇಯವಾದ ಅಚ್ಯುತಪುರವೆಂಬ ಸರ್ವಮಾನ್ಯದ ಅಗ್ರಹಾರದ ವಲಯದ ವಿವರ ಮೂಡಲು
ಲೋಕ್ಯಾನೆ

ಮೂರನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

- 94 ಯಲ್ಲ ಅರ್ಧ | ಅಗ್ನೇಯಕ್ಕೆ ಮಡಕೆ ಪಟ್ಟಣದ ಕೆಂಗಟ್ಟೆ ನಟ್ಟ ಕಲ್ಲು | ತೆಂಕಲು ಮಡಕೆವ
95 ಟ್ಟಣದ ಧಾಯಮೊರಡಿಯ ಪಡುವಣ ಹೊಲದ ಕಂಧದಲ್ಲ ಬಿಟ್ಟದ ಮೇಲೆ ನಟ್ಟ ಕಂಧ | ಮರಕೇರಿಯ
ದಾರಿ
- 96 ಯ ಹೊಲದ ಯೀಶಾನ್ಯ ಅಲೂರದಾರೀಹೊಲದ ಬೇವಿನ ತಾಲು | ಆಪೂರ ಪೊಲಗೆರೆಂದ
ತೆಂಕರೊತ್ತಿ
- 97 ಹತ್ತಿರು ಯೆರೆಯಮೇಡು | ನೈರುತ್ಯದಲ್ಲ ಹಿರಿಯ ಅಡವಿಯ ನೀರಮೊಗವಹೆವಬಲದಲ್ಲ ನಟ್ಟಕಲ್ಲು | ವಾ
98 ಯಾವ್ಯದಲ್ಲ ನಗುನನಹಲಿಯ ಯೆರೆಯಹೊಲದ ಬೋಲಗಲ್ಲನಲ್ಲ ನಟ್ಟ[ಕ]ಲ್ಲು ಬಡಗಲು ನಗುನ
99 ನಹಲಯ ಮೊರಡಿ ಬಿಟ್ಟನಾಯಕನಹಲಿಯ ಹೊಲೆಯನ ನಾಯಮಂಣಹೊಲದ ಕಟ್ಟೊಡ್ಡೆ | ಆ
100 ಹಲ್ಲೇವೊಲಗೆರೆಯ ಸೊಪ್ಪಿನ ತುಡಿಕೆಯ ಮೂಡಣ ಕಟ್ಟೊಡ್ಡೆ ಅಲಂದ ತೆಂಕಲು ಪೊಲಹೊಕ್ಕ ಕ
101 ಡೀ ಹೊಲದ ಕಟ್ಟೊಡ್ಡೆ | ನಟ್ಟಕಲ್ಲ ಹೊಲ | ಹುರೈಮಾಲದ ಕಟ್ಟೊಡ್ಡೆ ಅಲ್ಲಂದ ಬಡಗರಿತ್ತಿ ಬಿಟ್ಟ

- 102 ನಾಯಕನ ಹಲೋರಡೀ ಅನೇಕಾಲಕರಿಯ ಹೊರಡಿಬನವನ ಹೊರಡಿಯ ಮೇಗ
 103 ಉಬನವನಲ್ಲ ನೆಟ್ಟಕಲ್ಲು ನುಗ್ಗೆಹಲ್ಲೆಯಮಾನತೀ ಅಲು | ಯೀಶಾನ್ಯದಲ್ಲ ಲೋಕ್ಕಾನೆ
 104 ತಡಿಯ ಹೊಂಮದೇವರಲ್ಲ ನೆಟ್ಟಕಲ್ಲು || ಪೂರಯಿತೋ ಬುಧವಾಚ್ಯಾಂನಾ ರಯಿತೋ ವೈರಭೂಭಾಂ
 105 ಗರ್ವಂ | ಅಚ್ಯುತ ವಿಶಿತಾವಲೋಕ ಮಚ್ಯುತರಾಯಸ್ಯ ಶಾಸನಂ ತದಿದಂ | ಅಚ್ಯುತೇಂದ್ರಮಹಾ
 106 ರಾಯಶಾಸನೇನ ಸಭಾಪತಿಃ | ಅಭಾಣೋಮದುಸಂದರ್ಭಂ ತದಿದಂ ತಾಂಬ್ರಶಾಸನಂ || ಅಚ್ಯು
 107 ತೇಂದ್ರಮಹಾರಾಯ ಶಾಸನಾನ್ಯೈಲ್ಲಣಾತ್ಮಜ | ತ್ಯಪ್ತಾ ಶ್ರೀವೀರಣಾಡಾಯೋ ವೈಲಿಖತ್ತಾಂಬ್ರ
 108 ಶಾಸನಂ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಭ್ಯೇಯೋನುಪಾಲನಂ | ದಾನಾಸ್ತುರ್ಗಮವಾಪ್ತೋತಿ
 109 ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ಯೋಕ್ತೇವ ಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭಾಂ | ಸಭೋಚ್ಯುತಕ
 110 ರಗ್ರಾಪ್ಯ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ಶಾಮಾನೋದಯಂ ಧರ್ಮಸೇತುಂ-ನ್ಯಪಾಣಾಂ ಕಾಲೇಕಾಲೇ
 [ಪಾಲ*]
 111 ನೀಯೋಭವದ್ವಿ | ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ
 ರಾಮಚಂದ್ರ |
 112 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದಂತ್ತಾನು ಪಾಲನಂ | ಪರದಂತ್ತಾಪಹಾರೇಣಸ್ತದ
 113 ತ್ತಂ ನಿಷ್ಕಲಂಧವೇತ ಸ್ವದತ್ತಾಂ ಪರದಂತ್ತಾವಾಯೋಹರೇತಿ ವಸುಂಧರಾ ||
 114 ಸ್ವಿರ್ವರ್ಷಸಹಶ್ರಾಣವಿಷ್ಣುಯಾಂ ಜಾಯತಸ್ತಮಿ || ನವಿಷಂ ಚಪಮಿತ್ಯಾಹುಬ್ಬು
 115 ಹ್ಯಸ್ತಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ ಹಂತಿ ಬ್ರಹ್ಮಸ್ತಂ ಪುತ್ರ ಪೌತ್ರಕಂ ||
 ಶ್ರೀ ವಿರೂಪಾಕ್ಷ (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)

Transliteration

I B--

1. śrī Gaṇādhipataye namaḥ | namaḥ-tuṅga śiraśchumbi chaṁdra chāmarā-
chāravē trai-lō-
2. kya maḡār-ārāmbha mūla stambhāya Sambhavē | Harēr-lilā-varāhasya
damshtṛā-damḡah sa pātu vah | Hēmādri
3. kalaśā yatra dhātrīchhatra-śriyaṁ dadhau | kalyāṇāyāstu tad dhāma
pratyūha-timirāpaham | yad gaḡō-
4. py Agajōdbhūtam Hariṇāpi cha pūjyate | asti kshīra mayād-dēvair
mathyamaṁān mahāmbudbhēḥ navanī-
5. tam ivōdbhūtam apanīta tamō mahah | tasyāsīt tanayas-tapōbhir atulair-
anvartha māmāṁ Budhaiḥ pu-
6. nair asya Purūrāvā bhūja-balair-Āyur-dvsihōṁ nighnataḥ | tasy-Āyar
Nahushōsya tasya parushō yuddhē
7. yayāti kshītau khyātāḥ tasyatu Turvasu nibhah śrī Dēvayānī-patēḥ |
tad vaspē Dēvakīja-
8. ni didipē Timiṁa būpatīḥ | yaśasvī Tuluvēmdrēshu Yadōḥ Kṛishṇa
ivānvayē | tatōbhūd-Bukkama-
9. jānir Iśvara-kshiti-pālakah | atrāśana guṇōttamsa mauli-ratnaṁ mahi-
bhujam | sarasād uda-

10. bhūtaśmā-Narasāvani-pālakāḥ ! Dēvakī-nāmdanāt kāmō Devakī nāmda-
nādiva ! vīvi—
11. dha sukritōddāmē Rāmēśvara pramukhē muhur-mudita hridaya sthānē
vyadhata ! yathā vidhi
12. budha-parivṛtō nānā dānāni yō bhuvi śhōḍaśa-tri-bhuvana janōdgītaṃ !
khyātaṃ yaśaḥ puna-
13. r-uktayan ! Kāvērīm āśu badhivā bahala jala-yutaṃ yō vilamghyēva śa-
trūṃ jiva-grāhaṃ
14. gahitvā samiti-bhujā-balō taṃ cha rājyaṃ tadīyaṃ ! kṛitvā Śrīraṃga-
pūrvam tadapi nija va-
15. se paṭapaṃ yō babhāse kirtti stambhāṃ nikhāya tribhuvana bhavanaḥ
stūyamānāpadānaḥ ! Chēraṃ
16. Chōlam cha Pāpdyam tadapi cha Madhurāvallabham māna-bhūṣhaṃ !
vīryōdagraṃ Turushkaṃ Gajapati nripatiṃ
17. chāpi jitvā tad-anyān ! ā Gangā-tīra-Lampā prathama-charama bhū-bhṛi-
tātāntaṃ nitāntaṃ ! khyāta
18. kshōṇī patināṃ srajam iva śīrasā śāsanam yō vyatānit ! Tippājī Nāgalā-
dēvyō Kausa-
19. lyā śrī Sumitrayō ! Dēvyōriva Nṛsimhēndra tasmāt paṇṭi-rathādiva !
vīrau vinayinau Rāma La-
20. kshmaṇāviva nāmdanau ! jātau vīra Nṛsimhēndra Kṛishṇarāya mahi-
pati ! vīraśrī Nārasihvasa Vija-
21. ya nagarē ratna simhāsanaṣṭha kīrtvā nityānirasyā Naga Naḷa Nahushā-
nāpyavanyām athā-
22. nyān ! ā-sētōr āsumērōr avani suranutaḥ svairam āchōdayādrēr
āpaśchādyāchalāmtād akhi-
23. la hridayam āvayaṃ [rājyaṃ] śasāsa ! nānā-dānānyakārshī-kanaka sa-
daśvīya śrī Virūpāksha dēva-
24. sthānē śrī Kālahastī śiturapi nagare Vēmkatādrau cha Kāmpchā ! Śrīśai-
lē Śrōṇa śailē ma-
25. hati Hariharē Hōbalē-Saṃgamēcha Śrīraṃgē Kumbhaghōṇē bata-tamasi
Mahānamdī tīrtthē ni-
26. vittau ! Gōkarṇē Rāma sētau jagati tad itarēśhvāpyaśēshe punya-
sthānēśhlavādhī pānā vi-
27. dha bahala mahādāna-vāri pravāhaiḥ ! yasyōdam chaturāṅga-prakara-
khara rajah śuśhyad-ambōdhi-
28. magbna - kshma - bhṛityakshachchhudōdyattara - kulīsa dharōtkamṭhitā
kunṭhitābhūt ! brahmāṇḍam viśva-cha-
29. kram ghaṭaṃ udita mahā-bhūtakaṃ ratnadhēnum saptāmbōdhiṃ cha
kālyā kshītīruha latike kām-
30. chanaṃ kāmādhēnuḥ svarṇa-kshmaṇō-hiranyāścha ratham api tulā-
pūrsha gō-sahasraṃ hēmāśva

31. hēma-garbhāṃ kanaka-kari-rathā pañcha lāṃgalyatānīḥ rājyaṃ praśāśya
nirvighnaṃ rā-

II A—

32. jyēṃ dyāuṃ iva śāsītum tasmīṃ guṇēna vikhyātē kṣhitē imdrē
divaṃgatē ḥ tatōpyāvayī
33. vīra śrī Kṛishṇa-rāya mahāpatih ḥ bibharti maṇi kēyūraṃ nirvisēṣhaṃ
mahibhuḥ kīrtya yasya samantatō
34. prasritayā visvaṃ rujaikyāṃ vrajēd ityā-saṃkya purā purāṇir abhavat
Bhālēkshaṇa prāyaśaḥ padmākshōpi chaturbhu-
35. jōjani chaturvaktṛō bhavatyadyabhūt Kālī khaḍgamadād Ramācha
kamalaṃ viṇāṃ cha Vāṇī karē ḥ śatṛūṇāṃ vā samēte
36. dadata yiti rushā kiṃnu saptaṃbu rāśiṃ nānā sēnā turagā trīṭita
vasumatī dhūlikā pālikābhīḥ ḥ sa-
37. sōshya svairam ētat prati nidhi jaladhi śrēṇikā yō vidhatte ḥ brahmāṇḍa
svaṇṇa nōru pramukhanija mahā dāna tōyai—
38. ranēyayīḥ ḥ maddhattām artīsyārdhāṃ śrīyam iha ruchiraṃ bhūmjatām
ity avētya ḥ prāyaḥ pratyūha hētōstapana rathaga
39. tarālayaṃ dēvatānāṃ tat-tad digaitra vṛityāpi ravir-udaya daināṃ
kitāms tatra tatra ḥ stambhāṃ jāti
40. tanuta bhuvi yō bhūbhṛid abhramkashāgrāṇ ḥ Kāṃchī Śrīsaila Sōpāchala
Kanakasabhā Vēṃkātādri pramukhyē-
41. shvāvṛityāvṛitya sarvēshvatanuta vidhivad bhūyasē śrēyasē yaḥ ḥ
dēvasthāuēshu tīrthēshvapi kanaka tulāpūru-
42. shādīni nān dānāyavōpadānair api samāṃ akhilair āgamō kāmibhāni
rōsha-kṛita patipārthi-
43. dāṃḍaḥ sēsha-bhuja kṣhiti rakshaṇa śaumpḍaḥ ḥ bhāshege tappuva rāyara
gaṃḍaḥ-tōshakṛid-arthishu yō raṇachampḍaḥ rājādhi-
44. rāja ityuktō yō rāja-paramēśvara mūru rāyara gaṃḍaścha para-rāya
bhayaṃkaraḥ Himdu-rāya Suratrāṇō dushta śā-
45. rdūla-mardana gajaugha-gaṃḍabhērumḍa yityādi birudānvitah ḥ ālōkaya
mahārāya jaya jivēti vādibhi ḥ Aṃ —
46. ga Vaṃga Kaḷiṃgādyai rājyabhiḥ sēvyate yaḥ ḥ stutyaudārya sudībhiḥ sa
Vijayanagarē ratna simbhāsanastha
47. kṣhīnāpālān Kṛishṇarāya kṣhiti patir adharīkritya kīrtya Nṛigādīn ḥ ā
pūrvādrerathāsta Kṣhitidhara kaṭa-
48. kāḍācha Hēmāchalāmtār āsētōr arthisārthē śrīyam iha bahalī kritya
kīrtya samīḍhe ḥ kṛitavati suralōkaṃ
49. Kṛishṇarāyē nijāṃpsē tadānu tadānujanmā pūṃnya karmāchhyutēndrah ḥ
prakaṭamam avanilōkaṃ svāṃpsā mētyāri—
50. jētā vilasati Harijētā vidvad ishṭa-pradātā ḥ yat-kīrti chaṃdrascharati
kshamāyāṃti thishva āsēshāsu vi—

51. vardhatē cha ! tanōti chakrasyam idam samim̐dhe divācha sāyam
kumudair virupdhē ! madam manasi māru—
52. tam śīthilayatyamēyairayaiḥ yadascha paṭali khurai rajōbhīr-utthāpi-
taiḥ ! ajījanad anēka-
53. dhā kimu viśēshayatyambudhi bala pramathanasya nōraya virōdhinam
vājnam ! kāragrahē
54. kalita vāsi virōdhi-bhūpa dānāvalikara vichārīta-chāmarasya ! rājādhi-
rāja para-rāja bha-
55. yamkarasya kāvyāni samti vividhāni bahūni yasya ! Gōkarna sangama
nivritti suvarṇa samṣa-
56. kshōṇādri parvata Virimcha prarēshu Kāṁchyām ! śrī Kālahasti-
nagarēpi cha Kumbbaghōṇē dānāni shō-
57. dāsa bahūni kritāni yēna ! ambōdhēna nīpiyamāna salil Āgastyēna pīto
jhitā svalpō Rāgha-
58. va sāyakāgra śikhayā samptaptamānaḥ sadā ! amṭastair vaḍabānalasya chi
sikhā-jālai viśishkōdha-
59. vam yad-dānāmbu ghanāmbur-ambudhirajō-pūrṇaḥ sam udyōtatē !
Amṭēnāpi Kālīngēna Vamgē cha parēnripaḥ
60. jaya-jīva mahārāyētyaniṣam giyatē cha yaḥ ! sa jayati nara-pālō ratna
simhāsanasthō Vijayanaga-
61. ra-vāsī kirti-pūrtiyābhilāsi ! Nriga Nala Nahushādīm nītayam rājya-
nityam nirupama-bhujā vīryō-
62. dārya bhūr Achyutēndrah ! śakābdē Śālīvāhētū sahasrēṇa chatuṣṭataḥ
sapta-painchāśatāyuktam ni-

II B—

63. ṇītam ganita-kramāt ! vatsare Maṇmathē māse Kārtike śiṭa pakshake !
dvādaśyām puṇya
64. kālētū Sthīra-vārē viśēshataḥ ! Tumgabhadrā-naḍī-tirē Viṭhalēsvara
samnidhaṇ Kākalānvaya satambhū-
65. ṭay-Āpastambha sūtrīṇē Dēvarjītasā gōtrāya yājushāya mahātmanē !
Viśvēśādhvara putrāya Ku-
66. ppādhvari varāya cha ! Vāda-samgara-samṇaddha vidvad-vijayasālīnē !
tarka vikrama śīlāya mīmāṁsā ṭaṭva
67. darsīnē ! śabḍa-śāstra dhurīṇāya Kavītā chakravartīṇē ! śrauta smārt
śācāchāra [ra] tāya manishīnē ! bhūḍa-
68. na pātra-bhūṭāya bhūmidavāgrāyāyīṇē vinitāya viśiṣṭāya vikhyātāya
tapasvinē ! dōśē Hoyisanā-
69. bhikhye Tomḍanūru śīhale śubhe ! Śrīraṅga pātṭanasyaiva simāyāstu
manōramē ! Kurvaṅka nāḍiti khyātam prati-
70. śhīṭamaputtamam ! śrī Virīśaṭṭi halyāstu prāchīṇdīśam upāśritam !
Aneḥālōr mahāgrāmāt dakṣhiṇa-

71. syām diśi-sthitam ! nadyāstu Lōkapāvinyā paśchimāyām diśi- sthitam
Maṭhakēri mahād-grāmādutta-
72. rasyām diśi. sthitam ! grāmō Bēvinakuppākhyā śrī Chikkamaralistathā-
ubābhyām militam grānam
73. Hiriyamaraliṃ śubham ! Achyutēndra puram ramyam prati-nānnōpi
śōbhitam ! sarva-mānyam chatuḥ simā samyu-
74. tam cha satataḥ ! nidhi nikshēpa pāshāna siddha sādhyā jalānvitam
akshinyāgāmi samyuktam ēka bhō-
75. gyaṃ sa bhūrutam ! vāpi-kūpa-taṭākādi kaśchhēnāpi cha samyutam !
putra-pautrādibhir bhōgyam kramād ācham-
76. dra tārakam ! dānasyāpyadhamarnasyā vikrayasyāpi chōchitam !
paritaḥ prayatasnigdhai purōhita purō-
77. gamaiḥ ! vividhair- vibudhaiśrauta pathikaingirā ! Achyutēndra mahā-
rāya mānanīyō manasvinām
78. sa-hiranya-payō- dhārā-pūrvakam dattavānmudā ! tadabdao tattithau
māsētasmin kālē visēshataḥ ! Gārgyō
79. Śrīmadhya chakrāryā- Aptastambākhyā sūtrinau ! yājushau vēda-sāstra-
jñau Peramgūr Appayātunajau ! Varadārya
80. Nrisimbākhyau khyātāu Śrīranga paṭṭanē ! grāmā Sambunahalyākhyān
pūrvām diśim upāsritam Baṇṇagattā-
81. n mahāgrāmad dakshinām diśam āsritam Hiriyu-Adave grāmāt paś-
chimāyāmdiśi sthitam ! Kemdanahā-
82. lo mahāgrāmād uttarasyām diśi-sthitam ! grāmam Hāruva halyākhyam sa-
hiranya-jalānvitam ! śrīmā-
83. n Achyuta rāyēndra ubābhyām militam dadau ! Varadārya Nrisimmayōḥ
Krishṇarāya kālāgataḥ ! tayōr-ēvaikō-
84. yaṃ grāmas tatrabhyām bhujyate sadā ! pratigrahitu grāmasya tanayō-
vinayō-munnataḥ ! vādī vāgmī
85. Mahādēva syēmayājīti kirtitaḥ vṛitti trimsati samkhyākam kalpayitvā
samāhita ! ātmāna-
86. stu tadā vṛittih samsthāpya navapam vava ! avasishṭās tathā vṛitti
dvijābhyām pradadau mudā ! vṛittimamtau
87. cha likhyamṭē gōtra-sūtra-purasaram ! Gārgyō Śrīmadhyachakāryō
yājusham sāstra shatḥkavit ! Peramgū-
88. rappavāchāryōḥ-yāpastambākhyā sūtravān ! tasya putrō Nrisimbāryah
pūjya Śrīrangapaṭṭanē !
89. śāśvatim aśṭakām vṛittim āpnōti satatam tviha ! Kēśavādhvari putrēna
Vasa gōtrōdbhavēna
90. cha ! Śrīrangapaṭṭa asthēna varāpastamba sūtrinē yajurādhyāpakēn-
Appudikshitēna mahātma-
91. nā vṛittināshṭakam ramyam bhujyatēhyatra śāśvatam ! taistaisamam
tataśchihnai dikshu-prāchyādishu kra-

92. māt' sīmātu sāgrahārasya likhyatē dēśabhāṣhayā || Hiriya marali yamba
grāmakke prati nā-
93. madhēyavāda Achyutapuraveṇba sarvamānyada agrahārada valayada
vivara mūdalu Lōkkāne-

III A

94. yalli ardha' āgnēyakke Maḍake paṭṭanada kemgaṭṭe neṭṭa kullu' temkalu
maḍake pa-
95. ṭṭanada bhāya morāḍiya paḍuvāṇa holada kambhadalli beṭṭada mēle neṭṭa
kambha' Maṭhakēriya dāri-
96. ya holada yīśānya ā ūra dāri holada bēvina tālu' ā vūra volagerremda
temkalōṭṭi
97. hattiya yareya mēdu' nairutyadalli hiriya aḍaviya nīra mogavaheva
baladalli naṭṭa kallu' vā-
98. yāvyadalli Nagunana haliya yareya holada bōla-gallinalli neṭṭa [ka]llu
Naguna-
99. na haliya morāḍi Biṭṭanāyakana haliya holeyana nāyamamṇa holada
kaṭṭobbe' ā
100. halli volagerreya soppina tuḍikeya mūdāṇa kaṭṭobbe aliṇda temkalu
volahokka ka-
101. dī holada kaṭṭobbe' neṭṭa kalla hola' hulle mālada kaṭṭobbe' aliṇda
badagaletti Biṭṭe
102. nāyakana hālī morāḍi Ānehāla kariya morāḍi Basavana morāḍiya mēga-
103. ṇa Basavanalli neṭṭa kallu' Nugge halliya māsatīālu' yīśānyadalli
Lokkāne
104. taḍiya Bommaḍēvaralli neṭṭa kallu || pūrayitō budha-vāchchhāmn-
bārayito vairi bhū-bhujāṇ
105. garvaṇ' achyuta vihitāvalōkam Achyutarāyasya śāsanam tadidaṇ ||
Achyutēṇdra mahā-
106. rāya śāsanēna sabhāpatīḥ' abhānī maḍu samdarbhāṇ tadidaṇ tāmbra-
śāsanam || Achy-
107. tēṇdra mahārāya śāsanān Mallapātmaja' tvaṣṭā śrī Vīraṇāchāryō
vyalikhattāmbra
108. śāsanam || dānapālanayōr madhyē dānā chhīrēyōnu pālanam' dānā
svargam avāpnōti
109. pālanād Achyutam padaṇ || yēkaiva bhaginī lōkē sarvēśhām ēva bhū-
bhujā' na bhōjyā na ka-
110. ra-grāhya vipra-dattē vasuṇḍharā || sāmānyōyam dharma-sētum nri-
pāpām kālē kālē [pāla]
111. nīyō bhavadbhi sarvān ētān bhāvinaḥ pāṭhivēṇdra bhūyō bhūyō yāchatē
Rāmachandra'

112. *sva-dattā dviguṇam puṇyam para-damttān upālanam* | *para-damttāpabhā-*
rēṇa sva-da-
 113. *ttam nishphalam bhavēta* | *sva-dattām para-damttā vā yō harēti*
vasumdhara | *sha-*
 114. *shṭhīr varsha sahasrāṇi viśṭhāyām jāyate krimi* || *na viśham chisham*
ityāhur-bra-
 115. *hmasvam viśham uchyatē viśham ēkākinam hanti brahma-svam putra*
pautrakam || Śrī Virūpāksha (in Kannada characters)

Translation

LL. 1-4—

Salutation to Gaṇādhīpati. Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty head, the original foundation pillar of the city of the three worlds. May the boar-like tusk of Hari who took the form of varāha (Boar) for sport, borne on which was the earth, possessed the beauty of an umbrella with the Golden Mountain as its finial, protect you. (obeisance to that Gaṇapati) the abode of auspiciousness, the wonder of the darkness of obstacles, an elephant, born of a non-elephant (*i.e.*, Agajā-pārvatī) and who is worshipped by even Hari.

4-7

From the churning of the milk ocean by the gods arose a bright one (chandra), like butter, disperser of darkness. His son distinguished for great penance, was Budha, true to his name. From him sprang Purūṣa. From him Āyu who extinguished enemies by the might of arms; From Āyu sprang Nahusha; From him Yayāti, great in war. In his famous line was born Turvasu (equal of vasu) and husband of Dēvayānī.

1-18

In that line shone the king Timma, having for wife Dēvaki, and celebrated among the Tuluva kings, even as Kṛishṇa in the Yadu line. From him sprang the king Išvara, having for wife Bukkamā, free from fear and bad qualities, a head jewel among kings. From him sprang king Narasa, like Kāma, the son of Dēvaki. In Rāmēśvara and other holy places had he from time to time bestowed the sixteen kinds of gifts with joy, in accordance with the rules, and associated with wise men; thus multiplying the fame he had already gained among the inhabitants of the three worlds. Quickly damming up the Kāveri, when in full floods, he crossed it over and seizing the enemy alive, took possession of his kingdom and of the city Srīrangapattana and erected a pillar of victory which stretched up into the three worlds. Having conquered Chōḷa, Chera and Pāṇḍya together with the lord of Madhura, whose honour was his ornament, the fierce Turushka and the Gajapati king and others,—he imposed his commands on the heads of all the famous kings from the banks of Ganges to Lanka, and from the rising (east) to the setting of the sun (west).

18-20

From Tippāji and Nāgaldēvi to king Nṛsiṃha, were born respectively Vīra Nṛsiṃhā and Kṛṣṇarāya, as Rāma and Lakṣmī from Kausalya and Sumitra to Paṇṭiratha (Daśaratha).

20-32

The heroic Nārasiṃha, seated on the jewelled throne in Vijayanagara, putting to shame Nṛga, Nala and Nahusha by his fame and policy, turning all hearts towards himself ruled the kingdom from Sētu and Sumru and from the eastern to the western mountains. Many gifts did he, remover of darkness (ignorance), make in Kanakasadas (Chidambaram), in the temple of Virūpākṣa (at Hampi), in the town of Kālahasti (North Arcot District), in Venkaṭādri (Tirupati), in Kanoli (Conjeevaram) in Śrīśaila (Kurnool District), in Sōṇāśaila (Tiruvannamalai), in the great Harihara (Chitaldrug District), in Ahōbala (Kurnool District) in Sangama, Śrīraṅga (near Trichy) in Kumbhaḡṇa (Tanjore District) in Nanditīrtha (Kolar District), in Gōkarna (North Kanara District), in Rāmastu (Comorin) and many other sacred places; the streams poured out along which filled again the ocean, which was dried up by the dust raised by the hoofs of his horsemen, and thus saved the mountains whose wings were exposed to be cut off by Indra's thunderbolt. He gave away a variety of great gifts like golden egg, golden wheel, the golden pot, the golden cow, the seven golden seas, the wishing tree, the golden cow of plenty, golden earth, golden horse chariot, man's weight in gold, a thousand cows, golden horse, the golden-wombed (Brahmī), gold elephant-chariot and the five ploughs. Having ruled a perfect kingdom unopposed, the king of the earth famed for his virtues, went to heaven, as if to rule the kingdom of the sky.

32-48.

Mightier even than him the king Kṛṣṇa-rāya took the earth upon his shoulders as if a jewelled epaulette. In olden days, probably thinking that by his fame all the world will assume single colour, white, did Purāri become distinguished by the eye in his forehead, Padmākṣa (Viṣṇu) by his four arms, Padmabhū (Brahma) by his four faces, Kālī by her sword, Rāmā (Lakṣmī) by her lotus, Vāṇī (Sarasvatī) by the lute in her hand. Overcome by his glory, the sun sinks into the western ocean as if quite unable to endure the distress of mind. As if fearing that the seven oceans would provide a refuge to his enemies, they were dried up with the clouds of dust raised by the earth, trampled to pieces by his horse men, but were formed again by the measureless streams poured out with his great gifts-brahmāṇḍa, svārṇa-Mēru and others. As though, in order that the foundations and wealth he had given might be long enjoyed, he would stay the chariot of the sun and provide resting places for the gods, he erected pillars stretching like mountain peaks in the sky, filled with the accounts of his victorious expeditions to each point of the compass and with the names of the titles. Going round and round Kāñchi, Śrīśaila, Sōṇāchala, Kanākasabhā, Venkaṭādri and other places often, and in various temples

and holy places, for his well-being in the present and future, did he again and again bestow in accordance, with the śāstras, various great gifts like man's weight in gold, together with the other grants associated with them. Punisher of war-like kings, able in protecting the world which lies in the arms of Śeṣha, punisher of kings who break their word, giver of joy to his dependents, fierce in war, styled rājādhirāja and rājaparamēśvara, lord of the three lords, fierce to other kings, Sultan of Hindu kings, destroyer of the tiger, the evil, a Gaṇḍabhērunda to the flood of elephants, distinguished by these and other titles, served by the Āṅga, Vāṅga, Kāliṅga and other kings with such words as—"look on us great king! Victory! Long life!"—his generosity praised by the learned, this king of kings Kṛṣṇarāya seated on the jewelled throne in Vijayanagar, surpassing by his policy Nṛiga and others, shone in the power of good fortune and the fullness of fame, from the eastern to the western mountains and from the extremity of Hēmaśchala to Sētu.

48-62.

The world of gods having been taken as his portion by Kṛṣṇarāya, after him his younger brother of meritorious deeds, king Achyuta took the world of the earth for his portion, subduing his enemies, surpassing Indra, and bestowing their desires on the learned. The moon of his fame moves in the world in all the tithis and is ever waxing, ever giving joy to the chakōra birds shining by day as well as by night hateful to the lotuses (the evil). Swifter than thought or the wind are his horsemen, the trampling of whose hoofs turns the world to clouds of dust—why mention the slow-paced horse of Indra? Fanned with chāmaras by groups of wives of hostile kings imprisoned by him, distinguished as Rājādhirāja, the terror of foreign kings and by many other titles; often had he made the sixteen kinds of gifts in Gōkarṇa, Sangama, Nivṛitti, Suvarṇa, Śaṅkha Sōṇādrī parvata, Viriñchipurā and Kāñchī, in the city of Kālabasti also, and in Kumbhaghōṇa. The ocean is drunk up by Agastya, it was agitated by the arrow of Rāghava, and is even consumed by the flames of the sub-marine fire: it is indeed always in process of drying up, but the ocean of his bounty is always full. By Āṅga, Kāliṅga, Vāṅga and other foreign kings is he thus unceasingly addressed "victory! long life, Mahārāja!". Supreme is this king named Achyuta, established on the jewelled throne, dwelling in Vijayanagara, rejoicing in the fullness of fame, excelling Nṛiga, Nala, Nahusha and other anterior kings, the home of unequalled valour and generosity.

62-78.

In the Śālivāhana śaka year 1457 decided by counting, on Saturday the auspicious twelfth of bright half of Kārtika in the year Manmatha, on the banks of Tungabhadra, in presence of (god) Viṭṭhalēśvara, was granted with pleasure, by pouring of water and with gold, the auspicious village Hiriṃamarāli—comprising two villages Bēvinakuppe and Chikkamarāli, in the Hoysanaḍēsa Tōṇḍanūr sthala in Śrīraṅgaṇaṭṭanasiṃ and Kurvaṅkanāḍu, situated to the east of Virāṣeṭṭhali, to the south of Ānchālū, to the west of the river Lōkapāvani and to the north of Maṭhakēri, splendourous with a beautiful *alias* Achyutēndrapura, tax free, along with all the

treasures on the surface: or underground minerals, ready incomes and possibilities, water springs, imperishables and futures, and also tanks, wells, reservoirs and trees, including the rights of sale, mortgage and grant, so as to be enjoyed by sons, grandsons, etc.; in order as long as the sun, moon and the stars exist to Kuppādhvarison of Viśvēśādhvari, born in the Kākālānvaya, of Āpastambha sūtra and Dēvarātasagōtra, an eminent man of yajurvēda, victorious over those learned who were ready to fight the battle of dispute, always overpowering in the science of logic, knower of the true nature of Mīmāṃsa, well versed in grammar, an emperor in composing poems, a learned person engaged in good śrauta and smārtha customs, worthy of receiving the gift of land, disciplined, distinguished, renowned and devout—by Achyutēndra-mahārāya,—the respectable among the wise, surrounded by holy and devout priests of favourable inclinations and several scholars, orthodox and eminent in letters.

78-84.

In the same year, same thithi, month and time, to Varada and Nṛsimha, famous in Śrīraṅgapattana, the sons of Peraṅgūr Appaya, of the Gārgya gōtra, Madhyachakrāya and Āpastambha sūtra, also learned in Yajurvēda, was given with gold and water, the village Hāruvahaḷli situated to the east of Saṁbhunahaḷli, south of Baṇṇagaṭṭa, west of Hiriyaadave and north of Kendanahālu—by Achyutarāya, and this one village received conjointly will be enjoyed for ever by these two—Varadāya and Nṛsimha who hail from the times of Kṛishṇarāya.

The descendant of the receiver of the village, great with modesty, wise and eloquent Mahādēva famous as Sōmayāji, having divided the village into thirty vṛttis and keeping fourteen (?) for, himself, gave away the rest to Brahmins with pleasure. The names of the donees (vṛttidārs) will be written according to gōtra and sūtra: Madhyachakrāya, of Gārgya gōtra, Yajurvēdin and learned in six śāstras, Peraṅgūr Appayāchārya of Āpastambha sūtra and his son in Śrīraṅgapattana will receive eight vṛttis for ever. The son of Kōśavādhvari, born in Vasagōtra, resident of Śrīraṅgapattana, and of Āpastambha sūtra, the teacher of Yajurvēda—the great Appudikshita will enjoy for ever the eight vṛttis. With the respective spots in the directions east, etc., in order, and the boundaries of the Agrahāra will be written in the language of the land.

The details of boundary of the tax-free Agrahāra Achyutapura, the alternate name of the village Hiriyaamarali:—In the east, half of Lōkkāne (Lōkapāvani?) to the south-east—the stone set up in the Kēṅgaṭṭe of Maḍakepaṭṭana; to the south—the pillar set up in the field west of Bhāya-moraḍi (a hillock); the pillar set up on the hill; to the north-east of Maṭhakēri's road-side the Bēvina Tālu (?) of the road-field of that village; to the south of the tank-field of that village—the raised track of cotton field; in the South-west, the stone set up to the right of the water-course (?) from Hiriyaadavi (big-forest); in the North-west the stone set up in the Bōlagallu of Ere-hola (field with black soil) of Nagunanahaḷli; in the North the hillock of Nagunanahaḷli; the border-bund of the field of Holeya Nāyamaṇṇa of Biṭṭanāyakana-

halli; the eastern border of the field of green-leaf beds in the tank-field of that village Thence to the South the encroached field's border-bund; the field with the stone set up; The border-bund of Hullemāla (grazing field for deers?); Thence to North the hillock of Biṭṭenāyakanahalli; the stone set up near the bull image on Basavana-moraḍi (Basava's hillock) in the black-hillock of Ānehālu; the Māsati-Ālu (A Banyan Tree?) of Nuge-halli; in the North-east the stone set up near Boṁmadēva (Brahma) on the bank of Lökkāne.

Such is the śāsana of the gratifier of the desires of the learned and destroyer of the pride of hostile kings—having in view Achyuta's (Vishṇu's) ordinance,—of Achyutarāya. By the orders of Achyutēndra Mahārāya, this copper Śāsana was composed with pleasant words by Sabhāpati. By the orders of Achyutēndra mahārāya, the smith Viraṇāchārya, son of Mallāya wrote this copper śāsana.

Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. To all kings there is but one sister, *viz.*, lands given to Brahmaṇas. They should be neither enjoyed nor taxed. The bridge of Dharma is common to all kings and should be protected by you from time to time; Rāmachandra repeatedly begs this of all future kings. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away other's gifts, one's own gift is rendered fruitless. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. Poison is not poison but property of the Brahmīns is said to be poison. Poison kills only one, whereas the property of Brahmins kills even sons and grandsons. (Signature) Śrī Virūpāksha.

Note

These plates were purchased for the museum of the Department from Śrī M. Krishnāchār of Mysore. They are three in number each measuring 11"×7½"×½". The plates are cut into the shape of an arch in the upper part and are secured by a copper ring, passing through holes made for the purpose at the centre of the arch. A copper seal has also been secured into the ring. The outer diameter of the ring is 2½" and that of the seal 1½". Curiously the ring is not rivetted, and there is no trace of it ever having been done so. The seal has in relief the figure of a boar facing left, standing probably on a lotus. Above it there are the figures of moon and the sun. All though in good relief, they are of a very crude make. Writing is on both the sides of the middle plate and only on the inner sides of first and the third. Each page contains 31 lines except the last which has 22, which is followed by the signature of the king in bold Kannaḍa characters. Each line contains about 33 letters and each letter is about a quarter of an inch in height.

The language of the inscription is Sanskrit in verse form except for the portion giving details of the boundaries of the villages granted, which is in Kannaḍa prose. The script used is Nandināgari, except for the signature of the king at the

end which is in bold Kannaḍa script. The grant is of Achyutarāya of the Tuluva line of Vijayanagar kings and said in the plates to have been issued in the presence of god Viṭṭhalēśvara on the banks of Tungabhadra in the Śaka year 1457, on Saturday the 12th of bright half of Kārtika, the year being Manmatha, which corresponds to 6th November 1535 A.D. The inscription records the grant of a village Hiriymarali to one Kuppādhvari and some vṛttis to other Brahmins. Kuppādhvari is described here as a great poet and a scholar in grammar and Mimāṃsa. Hiriymarali, is said to have been renamed Achyutēndrapura and was situated in Kurvaṅkanāḍu of Srīraṅgapaṭṭanaśime which again was in Tonḍanāḍu sthala of Hoyisaṇadēśa. Hiriymarali, along with other villages mentioned in the record, Maṭhakēri, Virasetṭihalli, Hāruvahalli, etc., can be identified with the villages of the same name now in Pāṇḍavapura Taluk (formerly Srīraṅgapaṭṇa Taluk), Maṇḍya District. One of the boundaries mentioned, Hulleyamāla, reminds us of the Pulleya-bayals of Banavāsi and Baḷligāme, which Rice thinks to be recurrence of the name of Deer Park (Mṛigadāva) of Sārṇāth. The present copper plate is also one of the many to be in the stereotyped form used during the reign. As usual except for the details of the donee and the donation, this is almost identical (in respect of geneology and other things) with many others of the same ruler like Maṇḍya 55, Kṛishṇarājapet 11, Doḍḍa Baḷlāpur 30 etc.

LIST OF INSCRIPTIONS PUBLISHED IN
THE REPORT ARRANGED ACCORDING
TO DYNASTIES AND DATES

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
123	40	Circa 750 A.D.	GAṄGAS. Śrīpuruṣa
72	10	Circa 10th cent. A. D.	NOṬAMBAS Kaṭṭānemalla
119	37	....	HOYSALAS Viṣṇuvardhana
84	16	Sarvajītu sam. Kārtika 1167 A.D.	Narasimha I
105	30	Ś* 1093 Khara sam. Jyēsthā śu 11, 17th day 1171 A.D.	Narasimha I
93	23	Ś 1114 Paridhāvi sam. Chayitra, March-April 1192 A.D.	Ballāḷa II
95	25	Ś 1114 Paridhāvi Bhādrapada, 1192 A.D.	Ballāḷa II ...
88	20	C 1220 A.D.	Ballāḷa II

* Ś = Śalivahana Śaka.

ARRANGED ACCORDING TO DYNASTIES AND DATES

Contents and Remarks

Records the construction of a tank by name 'Konganikere' by Chavuttar of Attigāla. This tank appears to have been granted to the 'bōvas' for their heroism in defending their village during a fight.

This pillar inscription was probably set up in memory of Nōlamba Gāvūṇḍa, son of Dēcha Gāvūṇḍa. Probably he fought and died to defend the cows.

Viragal: The details about the hero and the date are lost. Merely mentions the titles of the King and states that he was ruling the kingdom from Dōrasamudra.

Records a grant, made by Mādivēggade and sanctioned by the great minister and commander-in-chief Biṭṭimayya, of certain customs of Mādhava Chōḷeyanahalli to some person belonging to Talkād whose name is lost.

Viragal: Records the death, during a cattle-raid, of Sālagāvūṇḍa son of Ālagāvūṇḍa, himself son of Mancheḡāvūṇḍa.

Viragal: Installed in memory of Perumālu Nāyaka of Kaḍalavāgilu in Baḍagundu nāḍu, son of Chaṭaya Nāyaka, who was the ruler of Mūgaranāḍ for having fought in the battle with 'polegas' and rescued (the cattle) during the destruction of the village. A 'koḍange' or grant was also made for him.

Viragal: Set up by Talagālu gauda in memory of his father Kāmeya Nāyaka of Kaḍlavāgilu who died during a cattle-raid. His father was Chikeya Nāyaka, ruler of Sōsale nāḍu.

Appears to register certain grants to an ascetic of that place for exercising certain powers in connection with some social customs that prevailed during those days, by the Paṭṭanaswāmi, Nakara seṭṭi and other leaders of the place.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
102	29	§ 1175 Parīdhāvi sam. Phālguna śu. 5, Wednesday 4th February 1253 A.D.	Sōmēśvara
124	41	C 1307 A.D.	Ballāla III
80	15	§ 1249 Chitrabhānu sam. Kārtika ba. 5 Monday, 18th November 1342 A.D.	Ballāla III
			VIJAYANAGAR
120	38	C 1405 A.D.	Bukka II
155	50	§ 1457 Mannatha sam. Kārtika śu. 12 Saturday 6th November 1535 A.D.	Achyutarāya
111	33	§ 1459 Hēmaḷambi sam. Āshāḍha śu. 3 Sunday 10th June 1537 A. D.	Achyutarāya
117	36	§ 1459 Hēmaḷambi sam. Āshāḍha śu. 12, Wednesday 20th June 1537 A.D.	Achyutarāya
98	27	§ 1463 Plava sam. Phālguna śu. 1 Wednesday 15th February 1542 A.D.	Achyutarāya
			ARUVANAHALLI CHIEFS
86	18	1362 A.D.	Bāchappa

Contents and Remarks

Registers a grant made by the King to the Paṭṭaṇaswāmis of Gaṇḍugere. Probably they have received the grant on behalf of the temple of Kaḷalēśvara mentioned in the record. Maṣaṇitamma, one of the Paṭṭaṇaswāmis mentioned in the record might be the same as the famous sculptor of Sōmanāthpur.

Appears to record a grant of some lands free of all imposts, probably to the Iśvara temple near which the stone is set up, by the Prabhugavudās of Bāḍaganāḍ.

Registers that all the Mahājanās of the agraḥāra agreed among themselves and placed on record the details of the 'vrittis' enjoyed by the persons connected with the temple. It is worth noting that the right of the possession remained only so long as the person remained in that place while it ceased when he left the place.

Records some grant of certain wet and dry lands to a resident of Hādaravāgilū, whose name is lost, by Hiriyanna of Tippūr.

This copper plate registers the grant of a village Hiriyamarali to one Kuppādhvari and some 'vrittis' to other brahmins. Kuppādhvari is said to have been a great poet and scholar in grammar and Mīmāṃsa. Hiriyamarali is said to have been renamed as Achyutēndrapura. Hiriyamarali and other villages mentioned in the inscription can be identified with the villages of the same name in Pāṇḍavapura Taluk.

Registers the grant of the village Halasinahalli in Dhanugūr sthala belonging to Talakāḍu sime with all the usual rights, as a tax free grant to Chikka Sādhīyappa, son of Sādhīyappa of Talkāḍ by Achyutarāya Virappa Voḍeya, the chief of Algod.

Registers the grant of the village Boppasamudra (Modern Boppasandra) to Nanjayya Hebbāru, son of Nerasimha Hebbāru of Maḷavalli, by Vāraṇāsi Virupanna Ayya, the agent for the affairs of the King.

Registers the grant of the village of Bommanahalli in Dhanugūr sthala in the Talakāḍu sime, with all the usual rights to Chikka Sādhīpa, son of Sādhīpa, made by Achyutarāya Virappa Voḍeya son of Virappa Voḍeya, the chief of Algod and Talakāḍu sime had these territories conferred on him by the king.

Viragal: set up in memory of Dēvappa and his wife Bāyichakka by Dēvappa's elder of brother Bāchappa. Dēvappa and Bāchappa were the sons of Kirtiyarasa, the chief of Aruhanahalli.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
86	17	Saunya sam. Āsvija śu. 1 Sunday 2nd September 1369 A.D.	Bāchappa (?)
			CHITRADURGA CHIEFS
74	11	Plavanga sam. Kārtika śu 15 Sunday 27th October 1661 A. D.	Madakari Nāyaka
67	4	Ś 1596 Ānanda sam. Margaśira ba. 13 Tuesday 15th December 1674 A. D.	Kāmagēti Kastūri Madakari Nāyaka
77	14	Prabhava sam. Śrāvana ba. 5 Friday 14th August 1747 A. D.	Kāmagēti Arasu (Rangappa Nāyaka ?)
64	1	Ś 1679 Īśvara sam. Jyēṣṭha śu.10 Saturday 28th May 1757 A. D.	Rāja Madakari Nāyaka
			MYSORE KINGS
96	26	Ś 1594 Paridhāvi sam. 1672 A. D.	Doḍḍa DēvaRāja Oḍeyar
113	34	Kali. 4773 Paridhāvi sam. Kārtika Śu. 10th Monday 21st October 1672 A. D.	Chikka DēvaRāja Voḍeyar
127	43	Ś 1647 Viśvāvasu sam. Āsvayuja śu. 15 Sunday 10th October 1725 A. D.	Krishṇa Rāja Voḍeyar
			MISCELLANEOUS
71	9	Circa 10th Century A.D.	....

Contents and Remarks

Viragal : set up in memory of Nāgarasa, son of Kīrptiyarasa. With him appears to have died his wives Bāyichakka, Bāyidevi and Mādara gavudi.

Records the grant made by the chief to Sambhulingana for crossing the Hayigāle. The grant was made when the chief attended the jātra or fair at Nirtaḍi.

Registers the grant of some dry land to Puṭṭaṇṇa, the accountant of his treasury at Jānakonḍa.

Records that the Kāmagēti chief and Swāmi of some Maṭhs, made some grant (the details of which are lost) to Sidhalinga Dēvaru in whose temple the inscription is set up. A number of witnesses have also been mentioned.

This copper plate records the grant of the Village 'Basāpura' in Chitradurga Province, by the chief to Ghaṭṭada Dēvaru of Hirēnāṭha.

Seems to register the grant of a village, probably Manchanahalli for feeding Brahmins in some temple. Incidentally the name of Narasa rāja Oḍeyar is also mentioned.

Records the grant of the village Sasiyālapura for food offerings, maintenance o lamps, etc., to the God Gangādhareśvara Swāmi consecrated by one Gangādharayya of Maḷavalli sthāla.

This copperplate records the grant of a village Hullēnahalli along with four hamlets Karaḍihalli, Maraḷikere, Kalināthapura, Haraḷukere, all in the Nāgamangala sthāla of the Hoysaḷadēsa to one Singyapperumāl, son of Aḷagiyasinghiya by Krishna Rāja Woḍeyar I. The composer of this grant 'Tirumaleyārya' was known to be a great scholar.

Viragal : Records the death of Birasetṭi in a fight between him and Asagayyasetti Bijāgōmi, etc. He belonged to Madarikal of Nōḷambavādi province.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
92	22	Circa 10th Century A.D.	....
76	13	Circa 13th Century A.D.	....
91	21	Circa 1204 A.D.	....
94	24	13th Century A.D. (1231 A.D.)	....
121	39	Paridhavi Sam. Chayitra ba. 5 Monday 29th April 1252 A.D.	Hoysala Sōmēśvara (?)
106	31	Ś 1309 Prabhava Sam. Kārtika Śu 2 29th October 1387 A.D.	....
126	42	Circa 14th Century A.D.	....
101	28	Circa 14th Century A.D.	....
88	19	Sarvajitu Sam. Kārtika Śu 5, 1407 A.D.	....
107	32	Pramādi Sam. Vaiśākha ba. 1 Thursday 25th April 1510 A.D.	....

Contents and Remarks

Registers the grant of land for the maintenance of tank by Ariyamma setty son of Asevayya.

This inscription on the pedestal of an image records that the image was that of Varadamma. Bôlagāvunda of Nandanahosavūr got prepared and consecrated it. It also registers the grant of certain lands to Maḍavāḍi Māyayya who probably was the priest.

This inscription on the pedestal of a Jaina image records the consecration of the image by Bālachandra Dēva in memory of his Gurn. Bālachandra Dēva seems to have been a great poet in Kannāḍa as well as in Sanskrit, though none of his works are yet found.

Viragal : In memory of.....Kôja who died fighting (in some battle). This was set up by Dāyôjar son of Dāyôja of Kaḍalavāgilu.

Records the grant of Sāvehalli, a hamlet of Gaudugere, to Kadiia Gaṇḍa, son of Anka Gaṇḍa, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kālaleśvara temple and the gaṇḍu paṭṭanaswāmīs of Gaudugere.

Viragal : Registers the death of Sōmanātha Gavuḍa's son, whose name is lost and who is stated to have fought valiently and fell.

Records a money grant to provide sandal for the God Mūlasthāna Dēva of Kuṇḍūr by Channappa (?) steward (Naḍavalikāra) of the house of Dēvayya.

Registers that the officer Kālauchi Gummanna, the Seven Puras, Five Mathās, merchants and all the prajegaḍugal (several named) of Talakāḍu or Rājārājapura, gave a śāsana embodying certain concessions to four Paṭṭanaswāmīs.

Viragal : Erected by Timmanna in memory of his father Siranga (son of Dāsa, the Oḍaya of Bastiya Tippūr) who fought and died defending the women of his village whom the enemies tried to molest.

Records that the Seven Puras and Padmadēvaṇṇa Ganganna, the Sthānāpathi of Five mathās of Talakāḍu-Rājārājapura granted the village Haradanahalli (?) a hamlet of Korāṭihalli which was a dēvadāna of the God Dakshina Sōmēśvara, on the condition that the grantee should pay annually 33 Gadyāṇas. He was also given some rights of taxing and some powers in connection with the then social customs.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
116	35	Circa 1517 A.D.	....
69	6	§ 1508, <i>i.e.</i> , 1586-87 A.D.	....
66	3	16th century A. D.	....
68	5	Do	Yalapa Arasu
70	7	Circa 16th century A.D.	Do
71	8	Do	....
153	46	§ 1683, <i>i.e.</i> , 1760 A.D.	....
66	2	Vikrama sam. Chayitra Su. 1 Wednesday 9th April 1760 A.D.	....
152	45	Subhakritu sam. Māgha Su. 13 Sunday 2nd Feb. 1783 A.D.	....
154	47	§ 1708 Parābhava sam. Śrāvaṇa Su 5 30th July 1786 A.D.	....
154	48	....	....

Contents and Remarks

Registers that four gaṇḍas made an agreement with someone whose name is lost, and made to him some grant in the village Helasinatālu of Bhaṇḍivāla sīme on condition that he should pay nine varahās every year towards certain taxes named. The grant is called a “paṭṭe”. Some witnesses are named.

Registers a grant made by Sāyanna Ayya. The details of the grant are lost.

Records that the land (on which the inscription is lying) belongs to Banada Dēvi. Banada Dēvi is goddess Banasankari of the Chitradurga hill.

Records the grant of a village ‘Kaḍamarasthala’ to Ajapa Dēva, probably a guru of a mutt.

Records the grant (probably of the land where this stone is lying) to Achala Dēva of Ādikavūr by Yalapa Arasu.

Records the grant of the land, (probably on which the inscription is set up) to the god Śāntēśvara as a ‘vritti’. Neither the name of the donor nor the date of the grant is mentioned in the record.

On the large bell in the Narasimha temple, there are three inscriptions and this is one of them. Records that Bhōsava Nāgapa Nāraṇappa granted the bell to the God Maraḍi Basavēśwara. It has been stated in the record that the bell weighs thirty seers. (Refer also Ins. Nos. 47 and 48)

This inscription on a bell in the Venkataramanaswamy Temple, Chitradurga, records the grant of the bell to the god Venkataramana by Venkappa, son of Tippanna.

This inscription on the brass covering on the Dhvajasthambha in the Temple at Sibi was offered to God Narasimha by a devotee Vugrēgavda, son of Rangegavda of Kunṭagavdana halli. The stambha was made by Vugraiah, son of Narasaiah, a coppersmith.

This inscription on the temple bell at Sibi records that the bell was granted to the god at Sibi by one Krishṇappa. It is not known how Krishṇappa got it into his possession which was already granted to the god once (Refer Ins. No. 46). This record was engraved by Nanjappa, a goldsmith of Bengalūru.

This inscription on the above bell (Ins. No. 47) records that the bell was offered to the god by Kachēri Krishṇappa.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
76	12	Circa 18th century A.D.	....
151	44	Sarvajitu sam. Māgha Śu. 1 Thursday 17th Feb. 1828 A.D.	....
155	49	Ś 1791 Śukla sam. Māgha ba. 1 Thursday 10th Feb. 1870 A.D.	....

ARRANGED ACCORDING TO DYNASTIES AND DATES—*concl'd.*

Contents and Remarks

Records the grant of some land to Murige Muṭṭ, by its disciple Malapa.

This record on the brass covering of the two 'aḍḍes' registers that the old Mājāris offered the poles for the service of the god Narasimha. The exact meaning of the word 'Mājāri' is not known.

This inscription on a bell in the Sibi temple registers the grant of the bell to the god Rangasvāmi (same as Narasimha of the previous inscription) at Sibi by the three sons of Narasaiya, Khāsā-chaman (personal attendant) to the then king of Mysore, namely Dafēdār Rangaiah, Sērvēgāra Sibayya and Kṛishṇayya.

INDEX

A

	PAGE		PAGE
Abhinavāditya, <i>Chālukya king</i>	19	Anekonda, temple at	12, 18
Achaladēva, person	71	Anilēśvara, temple	40
Achyuta, god	147, 171	Aniyamma Setti, person	93
Achyuta, <i>Vijayanagar king</i>	169	Ānjanēya, figure of	30, 47, 49
Achyutarāya, <i>Vijayanagar king</i>	16, 61,	Ānjanēya, temple	86, 106
100, 112, 113, 118, 155,		Ankagaṇḍa, person	122
170, 171, 172		Annangere, village	84
Achyutēndra, <i>Vijayanagar king</i>	170, 171	Annaśaśaya, Ganga hero	74
Achyutapura Agrahāra, village	170	Āṇṇūru, village	84
Achyutēndrapura, village	169, 172	Āpastambha, sūtra	148, 170
Adikavūr, village	69, 71	Appājappa, person	122
Ādinātha Basti, temple	9, 21	Appudikshita, person	170
Adiśēśha, god	147, 148	Apramēya, god	18
Agni, god	48	Apratimaviracharita, literary work	151
Agastya, sage	169	Arakalavādi, village	26, 43
Ahōbala, village	168	Arkēśvara, temple	11, 12, 41, 42
Ajanta, monuments at	4	Aralaguppe, village	12, 18, 42, 46
Ajjampur, village	33	Arakere, village	24
Ajapadēva, a guru	69	Arasikere, town	24, 74,
Ālagāvūḍa, person	106	Arasikere, temple at	11
Ālagōḍ, kingdom	100, 112, 113	Arcot, North, district	163
Ālaugiri, temple at	5, 6	Ardhanārīśvara, image of	27
Ālaghiya singi, person	148	Ariyamma setti, person	93
Ālaghiya singhiya, person	150	Arjuna, Pāṇḍava prince	41
Ālaṅkāra, work on poetics	151	Arjunēśvara, god	18
Alla setti, person	102	Aruhanahalli, village	86, 87, 88
Ālūr, temple at	12	Asagayyasetti, person	72
Āmaranārāyaṇa, temple of	12	Asagōḍ, village	74, 75, 76
Āmbuga, village	21	Asavayya, person	93
Āmrītāmbā, person	146	Ashtadikpālakas, figures of	38, 42
Āmrītūr, temples at	5	Āśōka, inscriptions of	22
Āṇḍa, country	169	Āśvalāyana, sūtra	148, 149
Anagōḍ, village	77, 79	Āśvini, nakshatra	148
Anagōḍanahalli, village	16, 62	Ātri, sage	145
Ānachūlu, village	169, 171	Ātrēya, gotra	148, 149
Āndhakāśura samhāri, painting of	41	Āyu, person	145, 167
Ānekal, village	12, 29, 31	Attigala, place	124

B

	PAGE		PAGE
Bāchappa, <i>person</i>	86, 88	Benayya Sāmi, <i>person</i>	73, 74
Baḍaganād, <i>territory</i>	125	Bengalūr, <i>place</i>	154
Baḍagunḍunāḍu, <i>territory</i>	94, 96	Bettada Chāmarāja, <i>Mysore king</i>	145
Bāgevūr, <i>village</i>	46	Bettadapura, <i>figures at</i>	44
Balabhadra, <i>person</i>	147	Bēvinakuppe, <i>village</i>	166
Bālachandradēvaru, <i>person</i>	91, 92	Bēvina Tālu, <i>village</i> (?)	170
Balarāma, <i>person</i>	30	Bhadraṁvati, <i>taluk</i>	9, 43
Bali, <i>person</i>	80, 49	Bhadra Karaṇa	148
Ballāla III, <i>Hoysala ruler</i>	42, 83, 125	Bhadra Seṭṭi, <i>person</i>	70
Ballēśvara, <i>temple</i>	25, 42, 44	Bhāgavata, <i>scenes from</i>	41
Baḷligāme, <i>village</i>	172	Bhalari, <i>image of</i>	77
Baluvanēriu, <i>village</i>	21	Bhāradvāja, <i>gotra</i>	148
Banadadēvi, <i>goddess</i>	67	Bhārata, <i>the epic</i>	41, 150, 151
Bāṇas, <i>dynasty</i>	12	Bhatridāman, <i>Kshatrapa king</i>	54, 57
Bāṇasandra, <i>hill range</i>	26	Bhāya-moraḍi, <i>a hillock</i>	170
Banaśankari, <i>goddess</i>	67	Bhairava, <i>temple of</i>	39, 52
Banavāsi, <i>village</i>	172	Bhairavanagudḍa, <i>hill</i>	25, 39
Baṇḍivalasīme, <i>territory</i>	117	Bhairavi, <i>sculpture of</i>	15
Bangalore, <i>city</i>		Bhairava, <i>temple of</i>	25
	3, 6, 16, 17, 21, 29, 31, 61, 62	Bhaktavatsala, <i>temple of</i>	21
Bangalore, <i>district</i>	1, 2, 4, 5, 7, 14 19, 64	Bhīmēśvara, <i>temple of</i>	5, 6, 12
Bangalore, <i>taluk</i>	45	Bhū, <i>goddess</i>	30
Bannagatta, <i>village</i>	170	Bhūmi, <i>goddess</i>	148
Bannērughatta, <i>village</i>	31	Bidirahalli, <i>village</i>	84
Bannūr, <i>temples at</i>	3	Bijagōini, <i>person</i>	72
Baramanna Nāyaka, <i>person</i>	65-66	Bilijagalimōle, <i>temple at</i>	26
Baramasāgara, <i>village</i>	71	Bijāpur, <i>sultan of</i>	49
Barōḍa, <i>state</i>	10	Bindēnahalli, <i>village</i>	149
Basāpura, <i>village</i>	65, 66	Binnamangala, <i>temple at</i>	15
Basrāl, <i>village</i>	11	Brasetṭi, <i>person</i>	72
Basrāl, <i>temple at</i>	8	Bitṭimayya, <i>person</i>	86
Basappa, <i>person</i>	62	Bitṭanāyakanahalli, <i>village</i>	170, 171
Basavanamoraḍi, <i>hillock</i>	171	Bōlagavunḍa, <i>person</i>	77, 113
Basavēśvara, <i>temple</i>	107, 116	Bomnadēva, <i>Brahma</i>	171
Basavēśvara, <i>god</i>	154	Bommanahalli, <i>village</i>	98, 100
Bayichakka, <i>person</i>	86, 87	Boppagaudanapura, <i>hobli</i>	123, 126
Bāyidēvi, <i>person</i>	86	Boppasandra, <i>village</i>	117, 120
Bēḍara Kaṇṇappa, <i>episode of</i>	11	Brahma, <i>god</i>	145, 148, 168
Bēgūr, <i>village</i>	45	Brahma, <i>sculptures of</i>	20, 30, 35, 41, 49
Belgaun, <i>inscriptions at</i>	92	Brahmagiri, <i>antiquities at</i>	2, 4, 6, 22
Belagola, <i>village</i>	21	Brahmēśvara, <i>temple</i>	21
Belagutti, <i>village</i>	24, 26	Brāhmi, <i>figure of</i>	42,
Belakavāḍi, <i>place</i>	3, 6, 50	Brāhmi, <i>script</i>	54, 55, 57, 59
Belatūr, <i>village</i>	6, 21	Budha, <i>graha</i>	145, 167
Belūr, <i>temples at</i>	1, 6, 10, 12, 15, 17, 22, 25	Būḍibālu, <i>village</i>	49

	PAGE		PAGE
Bukkarāya II, <i>Vijayanagar king</i>	30, 121	Būtisetṭi, <i>person</i>	104
Bukkama, <i>person</i>	167	Byāḍamaṇḍalu, <i>village</i>	42

C

Cauveri, <i>river</i>	3, 50	Chikka Dēvēndra, <i>Mysore king</i>	146
Chaladāṇḱakāra, <i>ruler</i>	73, 74	Chikkadēvarāya, <i>Mysore king</i>	145, 147, 149, 150, 151
Chakkūr, <i>village</i>	4, 51	Chikka-madhure, <i>village</i>	15, 72
Challakere, <i>taluk</i>	15, 71, 72	Chikka Siddāya Gowḍa, <i>person</i>	117
Chalvājamāntā, <i>queen</i>	146, 149	Chikkanaśoge, <i>village</i>	21
Chālukya, <i>dynasty</i>	19	Chikkasārangi, <i>village</i>	26
Chālukyan, <i>monuments</i>	24, 50	Chikka-Arasinakere, <i>hobli</i>	80, 84, 86, 88, 92, 94, 95
Chāma nṛipa, <i>Mysore king</i>	145	Chikka Sādhiyappa, <i>person</i>	113, 113
Chāmarājanagar, <i>taluk</i>	12, 23, 25-26, 42	Chikka Venkatē Gauda, <i>person</i>	88
Chāmarāja, Beṭṭada, <i>Mysore king</i>	145	Chikmagalur, <i>district</i>	8, 9, 15, 19
Chāmunḍi, <i>hills</i>	13	Chinnamma, <i>person</i>	68
Channapakadhāmaswāmi, <i>temple of</i>	31	Chintāmani, <i>taluk</i>	5, 6, 12, 26, 147, 149
Chandragutti, <i>hobli</i>	61	Chitaldrug, <i>chieftains of</i>	64, 66, 68,
Chandramaulisvara, <i>temple of</i>	5	Chitaldrug, <i>district</i>	1, 2, 3, 4, 15, 19, 66, 168,
Chandraśekharamūrti, <i>bronze figure of</i>	27	Chitaldrug, <i>taluk</i>	67, 68, 69
Chandravalli, <i>ancient site</i>	2, 3, 6, 10, 22, 102	Chitaldrug, <i>town</i>	7, 10, 13, 20, 22, 28
Changālvās, <i>dynasty</i>	51	Chitrabhaṇu, <i>year</i>	83
Chaturvēdimangalam, <i>Rajaraja, inscriptions of</i>	32	Chitrahali, <i>village</i>	65, 66
Channakēśava, <i>temple of</i>	5, 6, 12, 14, 18, 25, 26, 29, 33, 35, 42	Chikkalinganakoppalu, <i>hamlet</i>	14
Channarāyapaṭṇa, <i>taluk</i>	18, 19	Chikkamarāḷi, <i>village</i>	169
Channapaṭṇa, <i>taluk</i>	15, 18, 19, 21, 23, 32	Chikkayakkāṭi, <i>village</i>	149
Chatāya nāyaka, <i>person</i>	94	Chōla, <i>dynasty</i>	19, 32, 33, 83, 84, 104, 167
Chavuttar, <i>person</i>	124	Chōla, <i>Rajendra, Chōla king</i>	32, 42
Chennapa, <i>person</i>	68	Chōlamanḍalam, <i>Chōla territory</i>	32
Chennarāya, <i>person</i>	68	Chōleyanaballi, <i>village</i>	89
Chennagiri, <i>village</i>	1	Chūḍāmani, <i>jewel</i>	47
Chennanṇa basadi, <i>temple</i>	27	Comorin, <i>place</i>	168
Channūgaṇḍa, <i>field of</i>	123	Coorg, <i>territory</i>	51
Chidambaram, <i>place</i>	168	Conjeevaram, <i>Kanchi</i>	168
Chika Sādbipa, <i>person</i>	100		
Chikeya nāyaka, <i>person</i>	96		
Chilkaḥayichappa, <i>person</i>	86		

D

Duksha, <i>deity</i>	30, 53	Danḍinahalli, <i>village</i>	149
Damaru, <i>instrument</i>	52	Danḍāyaka, Singeya, <i>Hoysala general</i>	31
Dāmasēna, Mahākshatrpa, <i>kshatrpa king</i>	54	Danḍūra stāla, <i>territory</i>	100, 112
Dāmōdara, <i>god</i>	31	Dariya Daulat, <i>paintings at</i>	1
Danḍanāyaka, Perumāle <i>Hoysala officer</i>	7, 38	Dāsa, <i>person</i>	88
		Dāsaratha, <i>legendary king</i>	145
		Dāśavātāra, <i>figures of</i>	38, 44

	PAGE		PAGE
Davane, instrument	48	Divyalingēśvarasvāmi, temple of	11, 23, 24, 40
Dāvānagere, taluk	18, 77	Dodda Arasinakere, village	80, 83, 84
Dāyōja, person	95	Doddaballāpur, town	172
Dēchagāvūṇḍa, person	73, 74	Doddadhālivatta, village	16
Dēvagere, tank	104	Doddagaddavalli, temple	8, 9
Dēvaki, person	146, 167	Dodda Mādēgauda, person	96
Dēvamāmbā, Queen	146	Doddarasa, person	50
Dēvanagara, grant of	151	Domlūr, village	32
Dēvappa, person	86, 87	Dōrasamudra, kingdom	37, 47, 120
Dēvarāja Wodeyar, Chikka, Mysore	9, 115, 145, 146	Dōrasamudra, tank at	26
Dēvarāja Wodeyar, Doḍḍa, Mysore	98, 145	Dravidian, style	29, 31, 32, 53
Dēvarājendra, prince	145	Dugapa Nāyaka, person	66
Dēvarasa Gauda, person	117	Durvinita, Ganga king	16
Dēvarātasa, goṭra	170	Dvārakā, city of	145
Dēvayāni, person	167	Dvāpara, yuga	147
Dhanugūr, village	113	Dvārāvati, city of	104, 148
Dilipa, legendary king	146	Dyāvarahalli, village	84
		Dyavasa, a hamlet	61

E

Elḷambalase, village	45	Erēhola, field	45
Ellōra, monuments at	4		

G

Gajahasta, rose	52	Ganges, river	147, 167
Gajalakshmi, on lintel	41, 44, 47	Gārga, goṭra	170
Gajapati, king	167	Garuḍa, figure of	29, 30, 38, 40
Gajasiṃha, person	100, 112	Gauḍagere, hobli	102, 105, 107, 111
Gajāsūramardana, painting of	41, 50, 53	Gauḍagere, place	122
Gajendra mōksha, figure of	29	Gautama kshētra, sacred place	148
Gaḷagēśvara, temple	21	Gavi Gangādhārēśvara, temple of	5, 115
Gaṇapati, figure of	50	Ghaṭṭadadēvaru, person	65, 66
Gaṇādhipati, deity	100, 115, 167	Gollahalli, village	152
Gaṇadabhērūṇḍa, figure of	42, 61, 91, 169	Gōkarna, place	168, 169
Gandharvas, deities	46	Gōmaṭa, statue of	1, 5, 6, 9, 10, 13, 15, 17, 36, 37, 39, 40
Gāṇigana pura, village	115	Gōmatagiri, hill	40
Gaṅgaṇṇa, person	110	Gōpāla, village	9, 43
Gaṇēśa, figure of	15, 22, 30, 35, 41	Gōpālākṛishna, image of	9, 44, 49
Gaṅgas, dynasty	16, 18, 26, 46, 74	Gōpālasvāmi, temple	9
Gaṅga, remains	8, 9, 16, 18, 19, 26, 29, 32, 33, 43, 46, 74,	Gōpi, divine being	29, 30, 41
Ganga, territory	73	Gōpis, divine beings	42, 45
Gangaraja, Hoysala general	92	Gōpivastrāpaharāṇa, episode of	41
Gaṅgādharaṇya, person	115	Gōvardhana, mountain	45

	PAGE		PAGE
Gōvinda III, <i>Rāshṭrākūṭa</i> king	26	Guṇḍlupet, temple at	8, 2
Gujarat, state	54	Gurusiddappa, Kōḍera, person	76
Gummaṇṇa, Kālānchi, person	109		

H

Hādaravāgilu, village	120, 121	Hiriyū aḍāve, village	1, 70
Hāḍavanahallī, village	10	Hiriyūr, village	21, 66
Haingi, village	61	Hirēguṇḍugal, viragals at	8, 9, 21, 45
Hajāraśamasvāmi, temple	49	Hiremaglur, village	5
Halasahallī, village	100, 111, 112, 113, 117	Hirematha, village	65, 66
		Hirēmadhure, village	71, 72
Hale Ālūr, temple at	11, 12, 41	Hiriyabayichappa, person	86
Halēbid, ancient site of	2, 3, 4	Honnēnali, village	24-25-26
Halēbid, inscription at	26	Hodigere, village	1
Halēbid, sculptures from,	48	Honganūr, village	19
Halēbid, temples at	1, 14, 17	Hogarnāḍu, territory	148
Halēbid, village	13, 37, 38	Hojalkere, taluk	76
Hampi, place	4, 21, 49, 168	Hojē Narasipur, temples at	5, 21
Hampanūr, village	71	Hosadurga, taluk	33, 48
Hanuman, deity	29, 30, 48	Hosahallī, village	84
Hanumajja, person	67	Hosaholalu, temple at	12
Haradanahallī, temple at	11, 23, 24, 40	Hosakōṭe, village	16
Haradanāyakanahallī, village	110	Hoysalas, inscriptions	77, 83, 86
Haralukere, village	149, 150	Hoysala, King	7, 37, 42, 83, 86, 96
Hari, deity	147, 167	Hoysala, monuments	22, 24, 25, 38, 39, 40, 44, 53
Harihar, temple at	12, 168	Hoysala, period	3, 7, 8, 19, 21, 24, 31, 34, 37, 39, 40-42, 44, 47, 53, 77, 83, 86, 91, 92, 94, 96, 105
Hariharēśvarasvāmi, temple	12		
Hariyappa, person	154		
Hāranahallī, village	21	Hoysala, sculptures	47
Hāruvahallī, village	172	Hoysalas, palace site of	3
Hassan, district	1, 2, 4, 5, 8, 14, 18, 36, 74	Hoysala, territory	148
Hassan, place	10, 16	Hoysala, Viragals	21, 94, 96
Hassan, taluk	18	Hoysala, territory	172
Hatiseṭṭi, person	102	Hoysaladēsa, territory	7, 83
Heggaḍadēvanakōṭe, place	4, 6, 25	Hoysala, kings	14, 47, 48, 150
Heggere, village	21	Hoysalēśvara, title	27
Hemāchala, mountain	169	Huliyār, village	105, 106
Hemāvathi, river	9	Hullahallī, village	50
Hiḍimbeśvara, deity	65	Hullamballī, village	171, 172
Hiranyagarbha, Brahma	145	Hulleṃāla, field	148, 149, 150
Hiranyakaśipu, demon	30, 38	Hullēnahallī, village	3
Hiriyappa, person	120, 121	Hyder, Mysore king	16, 19, 62, 63
Hiriyamarālī, village	170, 172	Hyder Ali, coins of	10
Hiriyarasanakere, village	84, 86	Hyderabad, city	

I

Ikkeri, chiefs	12	Indian Museum Calcutta	48
Inchanūr, village	46	Indian, art	2

	PAGE		PAGE
Indra, <i>figure of</i>	38, 46, 147, 148, 168, 169	Īśvara, <i>year</i>	35, 65, 167
Indrajit, <i>son of Ravana</i>	48	Īśvaradatta	54, 55
Iruganayya, <i>person</i>	19	Īśvara, <i>temple</i>	5, 11, 12, 17, 124, 125

J

Jadigenahalli, <i>village</i>	26	Janārdhana, <i>deity</i>	30, 32
Jagalūr, <i>taluk</i>	74, 76	Janārdhana, <i>temple</i>	21
Jain, <i>architecture</i>	16	Janna, <i>Kannada poet</i>	92
Jain, <i>Fastis</i>	14, 21, 47	Jina, <i>figure of</i>	38, 91, 92
Jain, <i>Digambar</i>	18	Jinanāthapura, <i>village</i>	18, 21
Jaina, <i>saint</i>	38	Jishnu, <i>Vishnu</i>	145
Jakkēnahalli, <i>village</i>	19	Jyotirmahēśvarasvāmi, <i>temple of</i>	11
Jānakonda, <i>village</i>	67, 68		

K

Kaḍaba, <i>temples at</i>	9	Kalpavriksha, <i>the divine tree</i>	147, 148,
Kaḍabanakaṭṭe, <i>village</i>	68, 69, 70		149
Kaḍamarasthala, <i>village</i>	69, 71	Kāma, <i>deity</i>	167
Kaḍamba, <i>architectural style</i>	34	Kāmadhēnu, <i>the figure of</i>	30, 58, 147
Kaḍamba, <i>inscription</i>	19, 22, 26	Kāmagēti arasu, <i>Chitradurga ruler</i>	79
Kaḍḍāne, <i>person</i>	74	Kāmaṇṇa, <i>person</i>	95
Kāḍilagaṇḍa, <i>person</i>	122	Kāmeyanāyaka, <i>person</i>	96
Kaḍlavāgilu, <i>village</i>	93, 94, 95, 96	Kammaraghatta	26
Kāḍugōḍi, <i>village</i>	32	Kāṇṇēlagauḍa, <i>person</i>	79
Kāḍu Kottana Halli, <i>village</i>	84	Kāṇsārāti, <i>Krishna</i>	146
Kaḍūr, <i>taluk</i>	1, 5, 45	Kāñchi, <i>ancient city</i>	169
Kāḍimogeṇyūr, <i>village</i>	46	Kāñchimāṭha, <i>copper plate grant of</i>	151
Kaidāla, <i>village</i>	21	Kāṇḡāti seṭṭi, <i>person</i>	104
Kailāśēśvara, <i>temple of</i>	15	Kanakasabha, <i>holy place</i>	168
Kaivāra, <i>temple at</i>	5, 6, 12	Kandarpadēva, <i>person</i>	91, 92
Kālabasti, <i>town</i>	168, 169	Kaṇṇappa, Bēḍara, <i>episode of</i>	41
Kajale, <i>place</i>	161	Kaṇṭhirava, <i>Mysore king</i>	148
Kālāśēśvara, <i>temple of</i>	122	Kaṇṭhiravēndra, <i>Mysore King</i>	146
Kālāñchi Gummaṇṇa, <i>person</i>	102	Kaṇṭhirava Narasa Rājodeyar, <i>Mysore king</i>	149
Kali, <i>age</i>	148		
Kālī, <i>goddess</i>	168	Kāṇṭūrgana, <i>sect of the Jains</i>	91
Kalinātha, <i>hamlet</i>	148, 150	Kanva, <i>river</i>	32
Kālīnga, <i>king of</i>	169	Kapila, <i>river</i>	51
Kālīnga-mardhana, <i>episode</i>	30	Karadiga, <i>person</i>	79
Kālise, <i>person</i>	79	Karadhyalli, <i>hamlet</i>	148, 149
Kaliyuga, <i>age</i>	147	Karadihalī, <i>hamlet</i>	149, 150
Kaikuni, <i>village</i>	124	Kārkala, <i>place</i>	13
Kallahalli, <i>temple at</i>	9	Karnāṭaka, <i>history of</i>	22, 27
Kallanakere, <i>village</i>	149	Karnāṭadēśa, <i>territory</i>	145
Kallēśvara, <i>temple</i>	12, 18, 42, 46, 105	Kāṛṭhavīrya, <i>legendary king</i>	146
Kallināthapura, <i>hamlet</i>	149	Kāṛugahalli, <i>lord of</i>	145
Kalmane, <i>village</i>	54	Kāṛuhalī, <i>village</i>	84

	PAGE		PAGE
Kaṭṭānemalla, <i>Gaṅga ruler</i>	73, 74	Kṛishṇa, <i>god</i>	146, 147, 167
Kauṇḍinya, <i>gōtra</i>	151	Kṛishṇaśilās, <i>scenes of</i>	44, 45
Kausalya, <i>queen</i>	168	Kṛishṇappa, <i>person</i>	153, 155
Kāvēri, <i>valley</i>	6	Kṛishṇayya, <i>person</i>	155
Kavikandarpa, <i>person</i>	91	Kṛishṇabhūpati, <i>Mysore king</i>	145
Kēdārēśvara, <i>temple of</i>	14, 21, 47	Kṛishṇa Rāja, <i>Mysore king</i>	127, 146, 148, 150, 151
Keladi, <i>temple of</i>	8		
Keladi, <i>chiefs of</i>	13	Kṛishṇarājapēt, <i>taluk</i>	9, 172
Kelagōte, <i>place</i>	66	Kṛishṇarāja Wodeyar I, <i>Mysore king</i>	150
Kempēgaṇḍa, <i>person</i>	88, 149	Kṛishṇarāja Wodeyar II, <i>Mysore king</i>	13
Kenchēgaṇḍa, <i>person</i>	105	Kṛishṇarāja Wodeyar, <i>Mysore king</i>	10, 62, 155
Kendana hālu, <i>place</i>	170	Kṛishṇadēvarāya, <i>Vijayanagar king</i>	16, 61, 163, 169, 170
Keṅgatte, <i>place</i>	170		
Kēśava, <i>figure of</i>	21, 24, 30, 34	Kṛitayuga, <i>age</i>	147
Kēśava, <i>temple of</i>	17, 18, 21, 105	Kṣhatrapa period, <i>coins of</i>	7, 54
Kēśavādhvari, <i>person</i>	170	Kṣhatriyas, <i>chief of</i>	148
Kētigāvunḍa, <i>person</i>	106	Kūḍalūr, <i>temple at</i>	18, 19, 21, 23, 32
Keti seṭṭi, <i>person</i>	104	Kaḍugattikal, <i>memorial stones</i>	31
Khajāneyya, <i>person</i>	86	Kuḷavāḍi Mulliṅga, <i>person</i>	88
Kigga, <i>temple</i>	5	Kūligere, <i>hobli</i>	113, 116, 117
Kilalai-nāḍu, <i>territory</i>	19, 32	Kumāra, <i>god</i>	25
Kikkēri, <i>village</i>	21	Kumārasvāmi, <i>deity</i>	22, 35
Kirtinārāyaṇa, <i>temple of</i>	5, 6	Kumbagere, <i>village</i>	104
Kirtiyarasa, <i>chief</i>	86, 87	Kumbhaghōṇa, <i>place</i>	168, 169
Kirugāval, <i>hobli</i>	124	Kuppādhvari, <i>poet</i>	172
Kōḍaṇḍarāma, <i>temple</i>	5	Kundalūr Salai, <i>Victory of Rājendra</i>	
Kōḍēra Gurusiddappa, <i>person</i>	76	<i>chōḷa at</i>	42
Kōḍiballi, <i>village</i>	84	Kundasetti arasa, <i>chief</i>	124
Kōḍilingapa, <i>person</i>	75	Kundūr, <i>place</i>	126
Koṇḍarājapalli, <i>village</i>	26	Kuṇṭagaṇḍanahali, <i>village</i>	152, 153
Konganahalli, <i>hamlet</i>	26	Kuntī, <i>figure of</i>	26
Kōja, <i>person</i>	95	Kurnool, <i>district</i>	27, 168
Kōlār, <i>district</i>	4, 7, 14, 16, 168	Kūrmāvātāra, <i>episode of</i>	30
Kōlār, <i>place</i>	26	Kuruḍumale, <i>temple at</i>	31
Konganikere, <i>tanḱ</i>	124	Kurvaṅkanāḍu, <i>territory</i>	172
Koratihalli, <i>village</i>	110	Kusha, <i>sita's son</i>	146
Koraṭagere, <i>place</i>	45	Kyātanahalli, <i>village</i>	25
Kopulavūr, <i>village</i>	46	Kyāthēdēvaru, <i>temple of</i>	12
Kṛishṇa, <i>figure of</i>	29, 30, 41, 61		

L

Lakshmaṇa, <i>figure of</i>	29, 47, 145, 168	Lakshminārāyaṇa, <i>temple,</i>	12, 25
Lakshmaṇa, <i>of Rāmāyaṇa</i>	145, 168	Lakshminarasimhaiya, <i>person</i>	44
Lakshmi, <i>image of</i>	48	Lakshminarasimhasvāmi, <i>temple</i>	
Lakshmi, <i>goddess</i>	145, 146, 168		4, 5, 8, 9, 18, 21, 23, 24, 30
Lakshmidēvi, <i>temple of</i>	8, 9	Lakumādēvi, <i>wife of Janna</i>	92
Lakshmikānta, <i>temple of</i>	49	Lakshmiṅgarāhasvāmi, <i>image of</i>	9
Lakshminārāyaṇa, <i>figures of</i>	41	Lakumamma, <i>person</i>	154

	PAGE		PAGE
Lankā, <i>kings of</i>	167	Lōkapāvani, <i>river</i>	170
Lava, <i>son of sītā</i>	146	Lokkāne, <i>river</i>	170, 171
Lēpākshi, <i>paintings at</i>	41	London	2, 4
Linga, <i>figure of</i>	44, 50, 65		

M

Madakari Nāyaka, <i>Chitradurga chief</i>		Maḷūr, <i>temple at</i>	15, 18, 19
	10, 64, 66, 68, 75	Maḷūrpatna, <i>place</i>	19, 32
Madanikai, <i>images</i>	6	Mālwā, <i>province</i>	54
Mādara gavuḍi, <i>person</i>	86	Manchanahalli, <i>hamlet</i>	96, 98
Madarikal, <i>village</i>	72, 73, 74	Manchēgaṇḍa, <i>person</i>	92, 106
Maḍavādi Māyayya, <i>person</i>	77	Manchiyakka, <i>person</i>	38
Maddale, <i>a kind of drum</i>	48	Maṇḍalibiriya, <i>village</i>	46
Maddūr, <i>taluk</i>	27, 91	Maṇḍalikāchāri <i>person</i>	96
Mādhava, <i>god</i>	39, 102	Māṇḍya, <i>District</i>	1, 2, 4, 8, 14,
Mādhava Chandra, <i>person</i>	92	Māṇḍya, <i>taluk</i>	83, 172
Mādhava Chōḷeyanahalli, <i>village</i>	86	Māṇḍya, <i>town</i>	5
Mādhavarāyasvāmi, <i>temple of</i>	12, 21	Mangalēśvara, <i>temple of</i>	18, 19, 32, 33
Mādhava, <i>temple of</i>	12, 83	Manmatha, <i>year</i>	169, 172
Madbugiri, <i>village</i>	16	Maralahalli, <i>village</i>	6, 50
Madhura, <i>Lord of</i>	167	Maralikere, <i>hamlet</i>	148, 150
Mādhalli, <i>village</i>	149	Māranakoppalu, <i>place</i>	149
Maḍivāla, <i>temple at</i>	31	Mārasimpha, <i>Ganga king</i>	74
Mādivēggaḍe, <i>person</i>	86	Mārehalli, <i>village</i>	5
Maḍakepatṭana, <i>place</i>	170	Mārigudi, <i>temple</i>	111
Madras, <i>Govt. of</i>	9	Mariyadēva, <i>brother of Devarāja</i>	146
Māgaḍi, <i>taluk</i>	4, 18, 21, 23, 24	Mariyanna, <i>person</i>	79
Magara, <i>place</i>	96	Mārkaṇḍēśvara, <i>temple</i>	8
Magaras,	102	Masanitamma, <i>person</i>	104, 105
Mahābhārata, <i>scenes from</i>	44	Māsati-Āḷu, <i>banyan tree?</i>	171
Mahādēva, <i>person</i>	170	Maṭhakēri, <i>place</i>	169, 170, 172
Mahāmastakābhishēka, <i>ceremony</i>	15, 16	Mayida setti, <i>person</i>	104
Mahishāsura, <i>demon</i>	25	Mayindammarasa	19
Mahishāsuramardhini, <i>figure of</i>	25, 34,	Mayūrasarman	22
	39, 47	Meḷahali, <i>hamlet</i>	84
Mahiśūra, <i>city of</i>	145	Mēlkōtē, <i>place</i>	127, 150
Mahrattas, <i>rulers</i>	49, 53	Mīmāṃsa, <i>system of philosophy</i>	170, 172
Malapa, <i>person</i>	76	Mitravindāgōvindam <i>literary work</i>	151
Maḷavalli, <i>hobli</i>	96	Moḷakālmūru, <i>village</i>	22
Maḷavalli, <i>taluk</i>	3, 26, 50, 83, 91, 94,	Mosale, <i>temple at</i>	12
	107, 110, 118	Muchchanūr, <i>hamlet</i>	19
Maḷavalli, <i>village</i>	19	Mudigōṇḍa Chōḷamanḍalam, <i>territory</i>	19, 32
Malepas, <i>people</i>	104		
Mallapa, <i>person</i>	171		
Mallayya, <i>person</i>	79	Mugalikatṭe, <i>village</i>	76
Mallēśvara, <i>temple of</i>	6, 72, 73	Mūgaranāḍ, <i>ruler of</i>	94
Mallikārjuna, <i>temple of</i>	6, 8, 11, 27, 30, 38	Mughals	49
Mallinātha, <i>temple</i>	25	Muktināthēśvara, <i>temple of</i>	15

	PAGE	PAGE
Mūlappa, <i>person</i>	17	Muyalaka, <i>demon</i> 52
Mūlasthānadēvaru, <i>of Kuṇḍūr</i>	127	Mysore, <i>city</i> 9, 10, 11, 17, 20, 40, 51, 62
Mūlasthānēśvara, <i>temple</i>	126	Mysore, <i>district</i> 6, 9, 12, 31, 36, 40, 61, 98
Murāri, <i>deity</i>	146	Mysore, <i>rulers of</i> 9, 19, 49, 150, 155
Murige, <i>mutt</i>	76	Mysore, <i>dynasty</i> 10, 16, 46
Muthinasattige Sāvanti, <i>person</i>	75	Mysore, <i>state</i> 6, 9, 12, 12, 16, 22, 31, 42, 54

N

Nadagalpura, <i>place</i>	107	Narasimha, <i>god</i>	38, 155, 155
Nāgaladēvi, <i>queen</i>	168	Narasimha, <i>images of</i>	30, 38
Nāgaṁṅala sṭhala, <i>territory</i>	150	Narasimha I, <i>Hoysala ruler</i>	24, 38, 44, 49, 86
Nāgaṁṅala, <i>temple at</i>	8, 9, 148	Narasimha, <i>temple of</i>	24, 49, 151, 152
Nāgapa, <i>person</i>	84		153, 154, 155
Nāgarasa, <i>person</i>	86	Narasimhadēva, <i>Hoysala king</i>	86, 106
Nagarēśvara, <i>mound</i>	48	Narasimha Hebaruva, <i>person</i>	118
Nāgēśvara, <i>temple of</i>	* 12	Narasimhasvāmi, <i>god</i>	152
Nāgi, <i>a girl</i>	61	Narasimhasvāmi, <i>temple of</i>	15, 21
Nāgōja carpenter	73, 74, 79	Narsipur. T., <i>taluk</i>	3, 24, 157
Nagunanahalli, <i>hamlet</i>	170	Narasipura, <i>village</i>	37
Nahusha, <i>legendary king</i>	145, 167,	Nārāyana, <i>god</i>	147
	169	Nārāyanasvāmi, <i>temple of</i>	8
	44	Narigal, <i>place</i>	149
Naik, <i>period</i>	36	Natarāja <i>image of</i>	12, 18, 32, 33
Naikanahatti, <i>place</i>	147	Nāyak, <i>period</i>	49
Nākalōka heaven	91	Nāyaks, <i>rulers</i>	26
Nakarasetti, <i>person</i>	146, 168, 1	Nekkundipet, <i>place</i>	12
Nala, <i>king</i>	44	Nelamangala, <i>taluk</i>	15, 18
Nallappa, <i>person</i>	77	Neralige, <i>hamlet</i>	45, 74
Nandanahosavūr, <i>place</i>	65	Nidugal, <i>place</i>	19
Nandi, <i>figure of</i> 30, 35, 41, 44, 48, 52, 53,	41	Nīlakanthappa, <i>person</i>	71
Nandi-maṅṭapa, <i>at Hale-Ālur</i>	171	Nīrattadi, <i>place</i>	75
Nandināgari, <i>script</i>	168	Nirgunda, <i>place</i>	21
Nanditirtha, <i>place</i>	79	Nīrtadi, <i>place</i>	76
Nanjagauda, <i>person</i>	8, 10, 150	Niṭṭūr, <i>village</i>	21
Nanjangūd, <i>temple at</i>	51	Nivṛitti, <i>place</i>	169
Nanjarāyapattana, <i>place</i>	118, 154	Nolamba gavunda, <i>person</i>	16, 74
Nanjayya, <i>person</i>	79	Nolamba Pallavas, <i>dynasty</i>	12, 15, 16, 35
Nāranagauda, <i>person</i>	167	Nolambas, <i>history of</i>	16
Narasa, <i>king</i>	155	Nolambavādi, <i>province</i>	72
Narasaiya, <i>person</i>	12, 26, 43	North Arcot, <i>district</i>	168
Narasamaṅgala, <i>temple at</i>	152, 153	Nrīga, <i>legendary king</i>	168
Narasappa, <i>person</i>	146, 151, 198	Nrisimha, <i>Virā, Hoysala king</i>	168, 170
Narasa Rāja, <i>Mysore king</i>	27	Nuggehalli, <i>place</i>	171
Narasarāja Wodeyar, <i>Mysore king</i>	168		
Nārasihva, <i>deity</i>			

P

Padmabhū, <i>Brahma</i>	168	Pallavānvaya, <i>dynasty</i>	74
Padmāksha, <i>Viṣṇu</i>	168	Pāllegars, <i>of chitradrug</i>	49
Pāleyagar, <i>period</i>	10, 16, 53	Pāṇchāla, <i>family</i>	154

	PAGE		PAGE
Panchāyatana, <i>Saiva</i>	18	Piriyarājadēva, <i>Changālva king</i>	51
Pāṇḍavapura, <i>taluk</i>	127, 172	Portugal, <i>country</i>	10
Pāṇḍya dynasty	104, 167	Prajāpati, <i>Brahma</i>	145
Pantratha, <i>Daśaratha</i>	168	Pratāpāchryuta, <i>Vijayanagar king</i>	61
Paravāsudēva, <i>temple of</i>	9	Pre-Hoysala, <i>period</i>	34
Parijātāpaharaṇa, <i>episode</i>	38	Prithu, <i>story of</i>	146
Parvata, <i>place</i>	169	Puradāchāri, <i>person</i>	96
Pārvati, <i>figure of</i>	52	Purāri, <i>god</i>	168
Pārvati, <i>goddess</i>	167	Pūṁaiya, <i>Dewan</i>	62
Peraṅgūr Appaya, <i>person</i>	167	Purōharāluhalli, <i>village</i>	148
Paschimaraṅga, <i>place</i>	147, 148	Purūrava, <i>king</i>	145, 167
Paschimaraṅgadāni, <i>Seringapaṭam</i>	115	Purushōttama, <i>Vishnu</i>	145
Pātāla, <i>lower world</i>	147	Pūrvādirāya, <i>a Tamil subordinate of the Hoysalas</i>	31
Paṭṭanaśvāmis,	105	Tushpagiri, <i>hill</i>	38
Peraṅgūr Appaya, <i>person</i>	170	Putanna, <i>person</i>	68
Periyāpatṇa, <i>town</i>	51, 53	Putṭannaiya, <i>person</i>	44
Perumāle Daṇḍanāyaka, <i>Hoysala general</i>	7, 38	Puvagāme	124
Perumālu Nāyaka, <i>chief</i>	94		

R

Rāghava, <i>Rāma</i>	169	Rāmāyana Tirumaleyārya, <i>author</i>	148, 150, 151
Raghu, <i>legendary king</i>	146	Rāmēśvara, <i>temple of</i>	8, 12, 18, 33, 34, 75,
Raichur, <i>place</i>	27	Raṅgaya, <i>god</i>	75,
Rājadhiraṇa, <i>Chōla king</i>	145, 169	Rangaiyya, <i>person</i>	13, 22, 155
Rāja Rāja, <i>Chōla king</i>	19, 32	Ranganātha, <i>temple of</i>	18, 21, 23, 24, 47,
Rāja Rāja Chaturvēdi Maṅgalam, <i>inscription of</i>	32	Rangappa Nāyaka, <i>person</i>	65, 66, 75, 79
Rājaraṅgapura, <i>place</i>	102	Rangappa Reddi, <i>patel</i>	69
Rājaraṅgēśvari, <i>goddess</i>	41	Rangasvāmi, <i>god</i>	155
Rājēndrachōla, <i>Chōla king</i>	19, 32, 42	Rangēgauda, <i>person</i>	153
Rāma, <i>figure of</i>	29, 30, 47, 49, 104,	Rangēśa, <i>Vishnu</i>	148
Rāma, <i>god</i>	104, 145, 146, 150, 168	Rapson, <i>scholar</i>	54
Ramā, <i>goddess</i>	147	Rāshtrakūta, <i>king</i>	15, 26
Rāma, <i>temple of</i>	18, 32, 33	Rāshtrakūtās, <i>battle of</i>	26, 46
Rāmachandra, <i>god</i>	146, 150, 171	Rathāṅgapāni, <i>Vishnu</i>	146
Rāmadēvara oḍḍu, <i>dam</i>	7	Rāvalaiya, <i>person</i>	79
Rāmadēvaru, <i>temple of</i>	23	Rāvaṇa, <i>figure of</i>	25, 27, 43, 48
Rāmalinga, <i>temple of</i>	35	Rēvaṭi Venkaṭa, <i>a general</i>	145
Rāmanāthapur, <i>place</i>	18	Rice, <i>scholar</i>	-83, 87, 94, 172
Rāma Rāja, <i>Vijayanagar king</i>	145	Rishyaśringēśvara, <i>temple of</i>	5
Rāmāramaṇa, <i>god</i>	145	Roman, <i>script</i>	54
Rāmasētū, <i>Cape Comorin</i>	168	Rudrasēna II, <i>Kshatrapa king</i>	54, 56
Rāmāyana, <i>scenes from</i>	44, 47, 48,	Rudrasimha II, <i>Kshatrapa king</i>	59
		Rukmini, <i>Krishna's spouse</i>	714

S

	PAGE		PAGE
Sādhipa, person	112	Siddaliṅgaḍēvaru, god	79
Sāhaḷi, village	115	Siddāpura, place	22
Saiva sculptures, at Perīāyapaṇa	52	Siddayagaṇḍa, person	117
Sakalachandra, person	92	Siddēśvara, temple of	2, 24, 25, 26, 27, 33, 34, 77, 93, 94, 96, 117
Sālagāvunda, person	106		86
Sāligrama, temple at	11, 21	Siddiah, person	43
Sālivāhana, era	65, 148, 154, 169	Sidlipura, hamlet	12
Sambhu, god	100, 112, 115, 167	Sindaghaṭṭa, temple at	24, 25
Sambhulinganna, person	75, 76	Sindas, dynasty	124
Sambhunabhaḷi, hamlet	170	Singadi Arasa, chief	51
Sampatkumāra, image of	147	Singapaṭṭana, village	31
Saṃpige Siddēśvara, god	65	Singarāya, playwright	151
Saṅgamēśvara, temple of	12	Singeya Dannāyaka, Hoysala general	13, 147, 148, 150
Sanivārasiddhi,	104	Singyapperumāl, person	151, 152, 153, 155
Sānkha, place	30, 169	Sira, taluk	88
Sāntēśvara, god	71	Siranga, person	146
Sāntigrāma, village	18	Sitā, of Rāmāyana	30, 32, 41, 42, 46, 62
Sāntinātha Basti, temple	18, 21, 27	Siva, god	18, 34, 52, 110
Saptamātrika, images of	15	Siva, temple of	41, 44
Sarasvatī, goddess	168	Sivalīla, scenes from	46, 74
Sarigama, place	169	Śivamāra, Gaṅga king	117
Sarkunārāmaṇḍaperumāl, god	32	Śivamayya Gaṇḍa, person	79
Sārṇāth, Deer park at	172	Sivapa, person	39
Sāsala oḍeyar, person	117	Sivapāda, Sculptures	107
Sasyālapura, village	13, 115, 116	Sōmanātha Gavuḍa, person	17, 22, 105
Sastri, K. A. N., Scholar	20	Sōmanāthapur, temple at	27
Sātavāhana, coins	20, 22	Sōmaskanda group, images	170
Sātavāhana, inscriptions	19	Sōmayāji, person	21, 31, 104, 110, 105, 122
Satya, Krishna's spouse	147	Sōmēśvara, temple of	148
Satyāśraya, Chālukya title	19	Sōmēśvara, Hoysala king	169
Saunyakēśvara, temple of	89	Sōmōparāga, time	91, 92
Sāvanti, person	76	Sōṇādri, place	61
Sāvehaḷi, hamlet	122	Sōnnādevi, wife of Kandarpa	96
Sāyanna Ayya, person	70	Sorab, taluk	13, 16, 17, 22, 27, 36, 39, 40, 47
Seringapatam, place	1	Sōsalenāḍu, territory	30, 147, 148
Sēsha, deity	169	Śravanabelgoḷa, Gomata at	8, 10
Sēshādri, Dr. M., Scholar	20	Sri, goddess	5, 6, 11, 15
Seṭṭihaḷi, hamlet	2, 84, 92	Śrīkanthēśvarasvāmi, temple of	29, 147
Sētu, place	168, 169	Śringēri, temple at	18, 26, 46, 74, 124
Sbāji, tomb of	1	Śrīnivāsa, god	49
Shaymukha, figure of	39, 50	Śrīpurusha, Ganga king	8, 13, 14, 17, 21
Shikārpur, taluk	19		
Shimoga, district	1, 4, 5, 10, 26, 54, 61, 155	Śrīrāmapura, village	
Sibi, temple at	21, 22, 44, 147, 151, 152, 153, 154, 155	Śrīrangapaṭṭana, temple at	

	PAGE		PAGE
Śrirangapaṭṭana, <i>place</i>	115, 145, 148.	Sumitrā of Rāmāyaṇa	168
150, 151, 167, 169, 170, 172		Sūrya, <i>images of</i>	25, 39, 48
Śrīvikrama, <i>Ganga king</i>	16	Suvarṇa, <i>place</i>	169
Sugrīva, <i>figure of</i>	30	Svayambhūvēśvara, <i>temple of</i>	31
Samēru, <i>territory</i>	168		

T

Taḍagaṇi, <i>place</i>	19	Tirthaṅkara, <i>images of</i>	27
Talagaḷu Gauḍa, <i>person</i>	96	Tirtharāmēśvara, <i>temple of</i>	26
Talakād, <i>place</i> 5, 6, 8, 10, 86, 94, 96, 100,		Tirumalarāja, <i>Vijayanagar king</i>	145
102, 106, 110, 112, 113		Tirumalārya, <i>Rāmāyaṇam author</i>	151
Tamil, <i>inscriptions</i>	10, 30, 31, 32, 37	Tirumaleśvārya, <i>Rāmāyaṇam author</i>	148, 150
Tammanna, <i>person</i>	154		
Tammiseṭṭi, <i>person</i>	102	Tērumallēśvara, <i>temple of</i>	21
Tāṇḍavēśvara, <i>figure of</i>	22, 35	Tirunārāyaṇa Perumāḷ, <i>person</i>	148
Tanjore, <i>district</i>	168	Tirupati, <i>place</i>	168
Tarikere, <i>taluk</i>	9, 49	Tiruvannāmalai, <i>place</i>	168
Tattēhalli, <i>village</i>	149	Tivādi Setti, <i>person</i>	104
Tella, <i>family</i>	120	Toṇḍanāḍu, <i>territory</i>	172
Terakaṇāmbi, <i>place</i>	43	Toṇḍanūr, <i>place</i>	151, 169
Thinmarāyasvāmi, <i>temple of</i>	30	Trētā, <i>age</i>	147
Thippūr <i>place</i>	27	Tribhuvanamalla, <i>Hoysala title</i>	86, 94, 96
Timmaṇa, <i>person</i>	88	Trichy, <i>place</i>	168
Timmaṇṇa, <i>person</i>	71	Trivikrama, <i>figure of</i>	30, 49
Timma, <i>Vijayanagar king</i>	167	Tuḷuva, <i>kings</i>	167, 172
Timma Rāja, <i>Vijayanagar king</i>	145	Tumburu, <i>musician</i>	41
Tipanna, <i>person</i>	66, 79	Tumkur, <i>district</i>	4, 5, 8, 45, 46, 151
Tippāji, <i>queen</i>	168	Tungabhadra, <i>river</i>	10, 172
Tippu, <i>portrait of</i>	44, 52, 62, 63	Turushka, <i>Muslim</i>	167
Tipu Sultan, <i>Mysore king</i>	16, 19	Turuva, <i>local chief</i>	35
Tippur Basti, <i>temple</i>	42, 88, 91, 92	Turuvanūr, <i>place</i>	6, 35, 36
Tiptur, <i>place</i>	15, 18, 21, 23	Turuvappa, <i>person</i>	35
Tirthahallī, <i>place</i>	4, 7	Turvasu, <i>legendary person</i>	167
Tirthahallī, <i>temple at</i>	12		

U

Ugra-Narasimha, <i>figure of</i>	38, 50	Upēndra, <i>god</i>	146
Umamahēśvara group, <i>paintings of</i>	25,		
41, 62, 63			

V

Vaḍagerenāḍu, <i>territory</i>	124	Vaṅga, <i>king of</i>	169
Vaiṣṇavas, <i>sect</i>	147	Vaṅgipura, <i>hamlet</i>	154
Vāli, <i>figure of</i>	30	Vāpi, <i>Sarasvatī</i>	168
Vāmana, <i>figure of</i>	30, 49	Vannīarghaṭṭam, <i>Bannērghaṭṭa</i>	31
Vāmanamudras, <i>boundary stones</i>	149	Varadamma, <i>image of</i>	77

	PAGE		PAGE
Varadarāja, temple of	53	Virabhadra, figure of	30, 44, 47, 53
Varadārya, person	170	Virabhadra, temple of	50
Varāha, god	9, 40, 148	Vira Bukkaṇa Oḍeya, chief	120
Varāhanātha, temple of	9, 39, 42	Viradāman, coins of	54, 55
Varamatamma	104	Viragal, hero-stone	12, 21
Vārāṇsī, Benares	118, 127	Virāṇachārya, smith	171
Vardhamāniah, person	40	Viragaṅga, Hoysala title	86
Vasagōtra gotra	170	Virāṇjanēya, figure of	43
Vasanta Sābityōtsava	4	Virappaṇṇa, person	118
Vats, M.S., Scholar	14	Virappa Vaḍeya, person	100, 112
Venkapa, person	66	Virarāya, coins	21
Venkaṭāchalapati, god	147	Virasetṭihalli, hamlet	169, 172
Venkaṭādri, Tirupati	168	Vīra Narasiṃha, king	168, 170
Venkaṭaramaṇasvāmi, temple of	5, 6, 21, 66	Virinchipura, place	169
Venkaṭēśa, temple of	30, 32	Virūpāksha, at Hampi	168, 171
Venkōji, inscription of	6	Virūpāksha, temple of	21
Vēṅgōpāla, figure of	21, 24, 30, 34, 35, 41, 43, 44, 45, 48, 49	Virūpaṇṇa, person	84
Vēṇūr, place	13	Vishṇu, god	9, 145, 146, 147, 148, 168, 171
Vidyādhara, figure of	30	Vishṇu, figures of	21, 22, 25, 29, 31, 37, 38, 44, 49, 53, 62, 84
Vidyānagari, Vijayanagar	112	Vishṇu, temple of	34
Vidyāsankara, temple of	5, 6, 11	Vishṇuwardhana, Hoysala king	48, 94, 96
Vighnasante, temple at	8, 15, 18, 23, 24	Vishvanātha, temple of	26
Vijayanagar, coins	16, 19, 26, 61	Viśvarūpa, of Vishṇu	29, 44
Vijayanagar, inscriptions	30, 31, 100, 113, 118, 121, 155	Viśvasēna, Kshatrapa king	58
Vijayanagar, kings of	30, 61, 100, 113, 118, 121, 155	Viśvasiṃha, Kshatrapa king	54, 57
Vijayanagar, paintings	41	Viśvāvasu, year	148
Vijayanagar, period	113, 118, 121, 155, 168, 169, 172	Viśvēśādhvari, person	170
Vijayasēna, Kshatriya king	54, 55	Viṭṭhalēśvara, god	169, 172
Vikrama, legendary king	146	Vōṅkāridēva, person	65
Viraballāla, Hoysala king	27, 39, 42, 91, 94, 96, 119	Vriṣṇi Vamśa, dynasty	147
		Vuchangemma, goddess	65, 66
		Vuchangidevaru, goddess	65
		Vugrayya, person	152, 153
		Vugregauḍa, person	152, 153

W

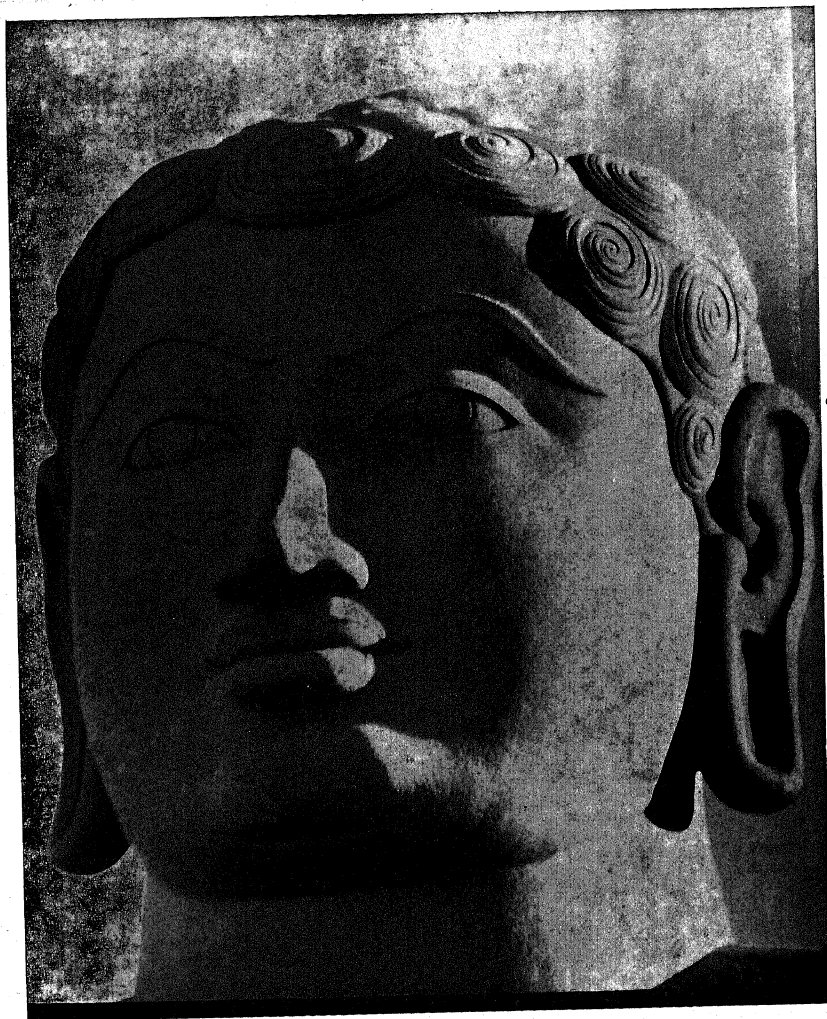
Wheeler, Dr. R.E.M., British Archaeologist	10	Woḍeyar, Narasarāja, Mysore king	27
Woḍeyar, Krishnarāja, Mysore king	13, 62, 155	Woḍeyar, Dēvarāja, Mysore king	9

Y

Yādava, dynasty	147, 148	Yādu, dynasty	145, 167
Yādavakula, dynasty	104	Yadugiri, place	145
Yādavēndra, king of Yādavas	146	Yadupati, Rama	146
			30

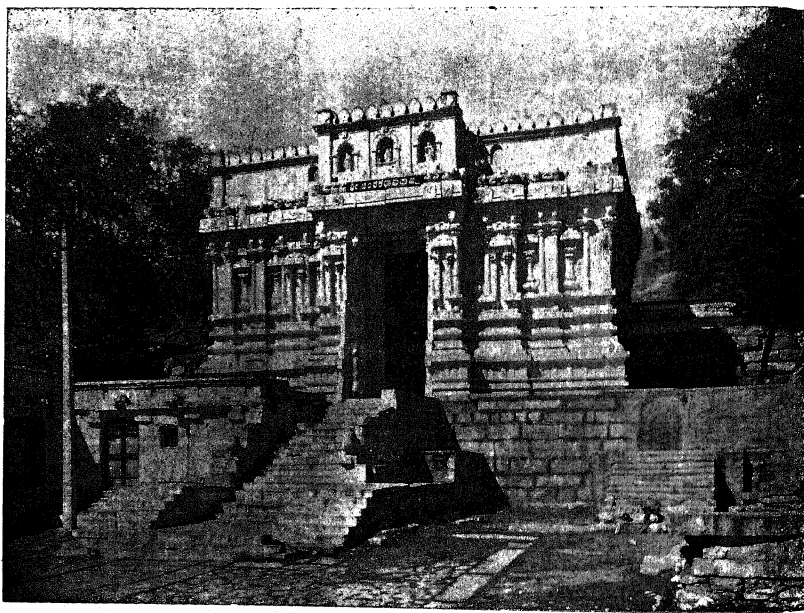
	PAGE		PAGE
Yālis, <i>ornamentation</i>	49	Yalapa Arasu, <i>chief</i>	69, 71
Yōgānarasimha, <i>temple of</i>	18, 24, 25, 30,	Yama, <i>god</i>	146
	37, 38, 63	Yamlārjunīya, <i>episode of</i>	30
Yajurveda	170	Yasōdāman, <i>coins of</i>	5, 54, 59
Yakkati, <i>place</i>	149	Yayāti, <i>legendary king</i>	146, 167
Yakṣagāna, <i>episode from</i>	48	Yekanāthemma, <i>person</i>	65

Illustrations



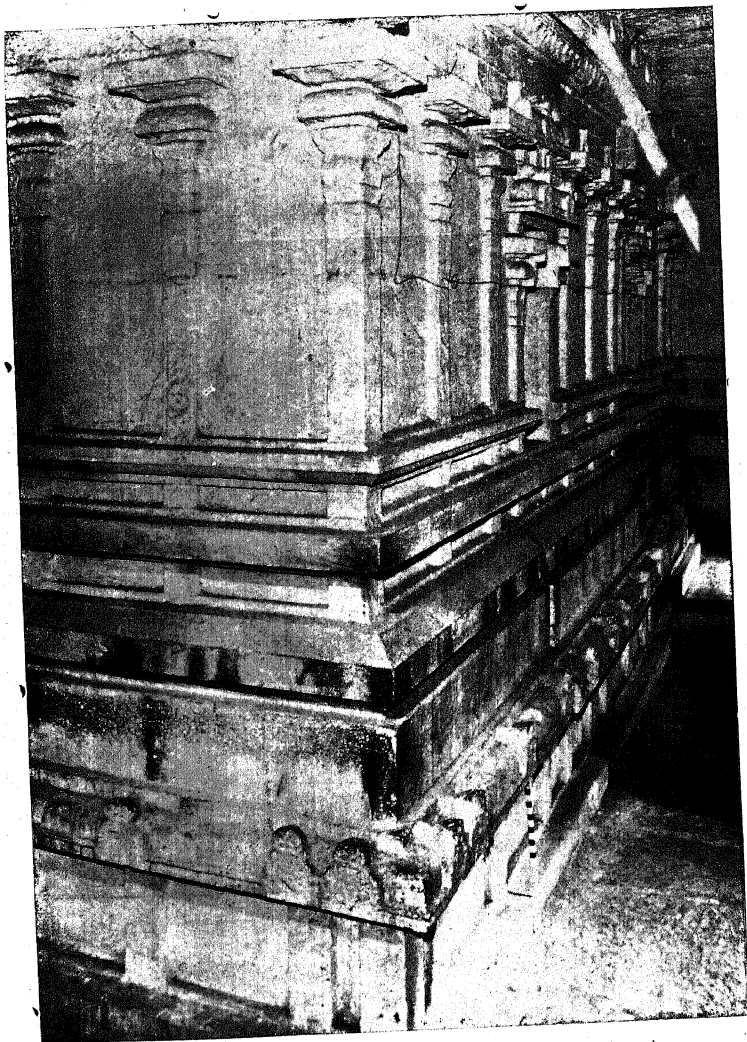
HEAD OF GOMATESVARA, SRAVANABELGOLA (p. 37).

Mysore Archaeological Survey]

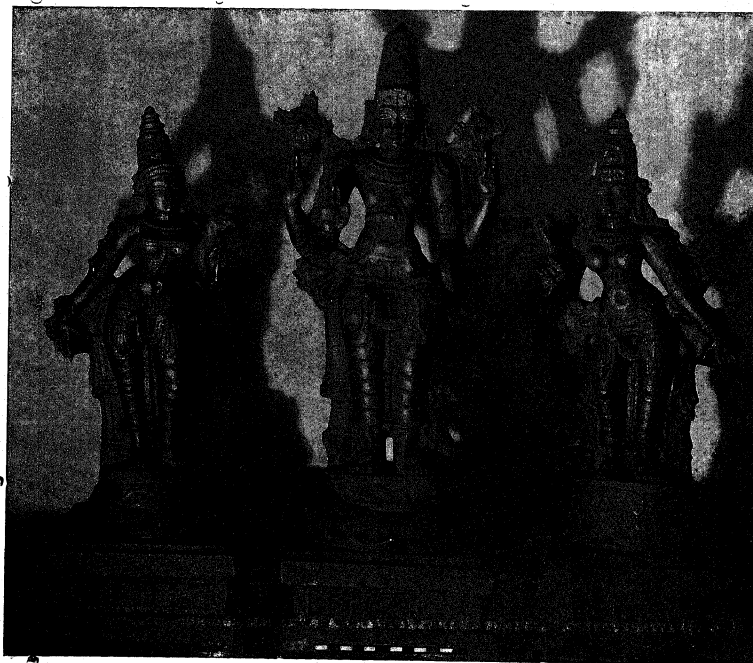


FRONT VIEW OF MAHADVARA, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31).

Mysore Archaeological Survey]



WALL DETAIL, CHAMFAKADHAMA TEMPLE, BANNERUGHATTA (p. 31).

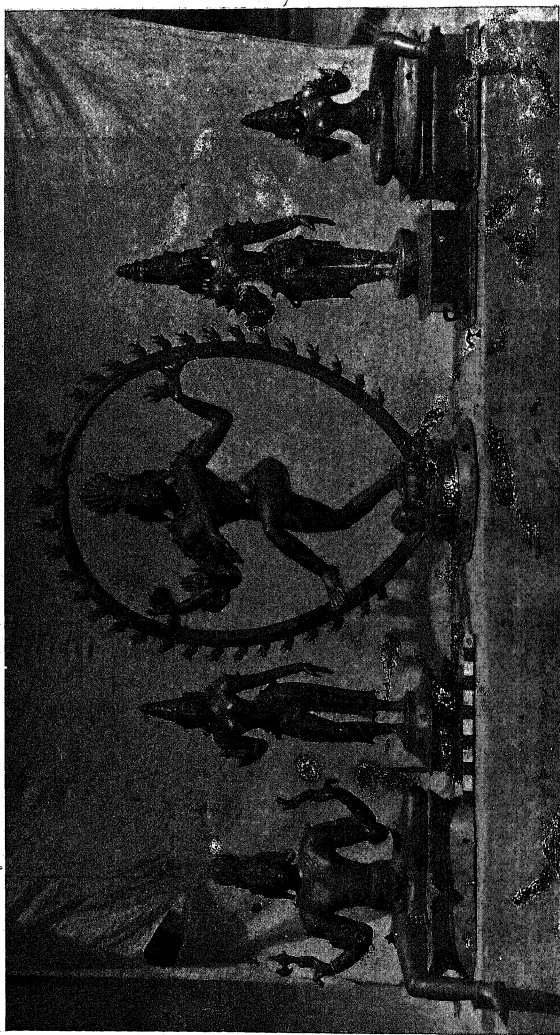


CHAMPAKADHAMA WITH HIS OONSORTS, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31).

Mysore Archaeological Survey]



PROCESSIONAL IMAGES OF CHAMPAKADHAMA GROUP, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31)
Mysore Archaeological Survey]



GROUP OF PROCESSIONAL IMAGES, KUDALUR (p. 32).



NATARAJA, KUDALUR (p. 32).



SHIVA, KUDALUR (p. 33).



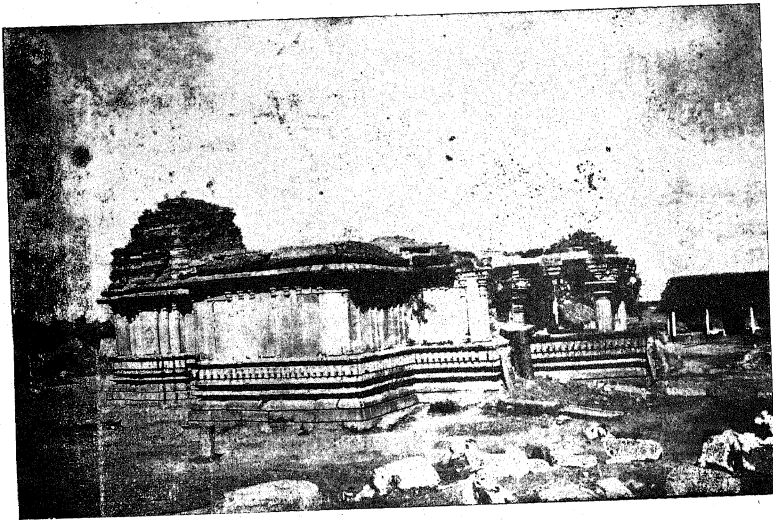
FEMALE DEITIES, KUDALUR (p. 33)

Mysore Archaeological Survey]

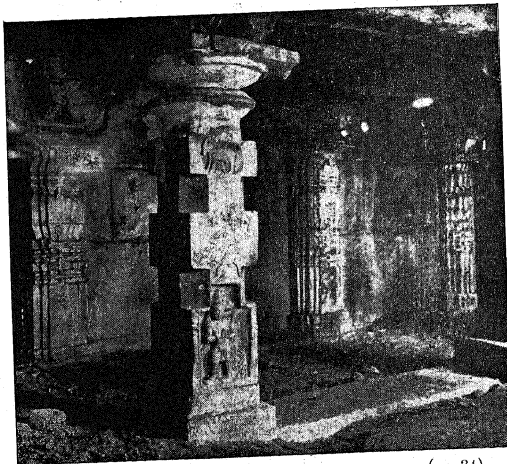


PÁRVATI, KUDALUR (p. 33).

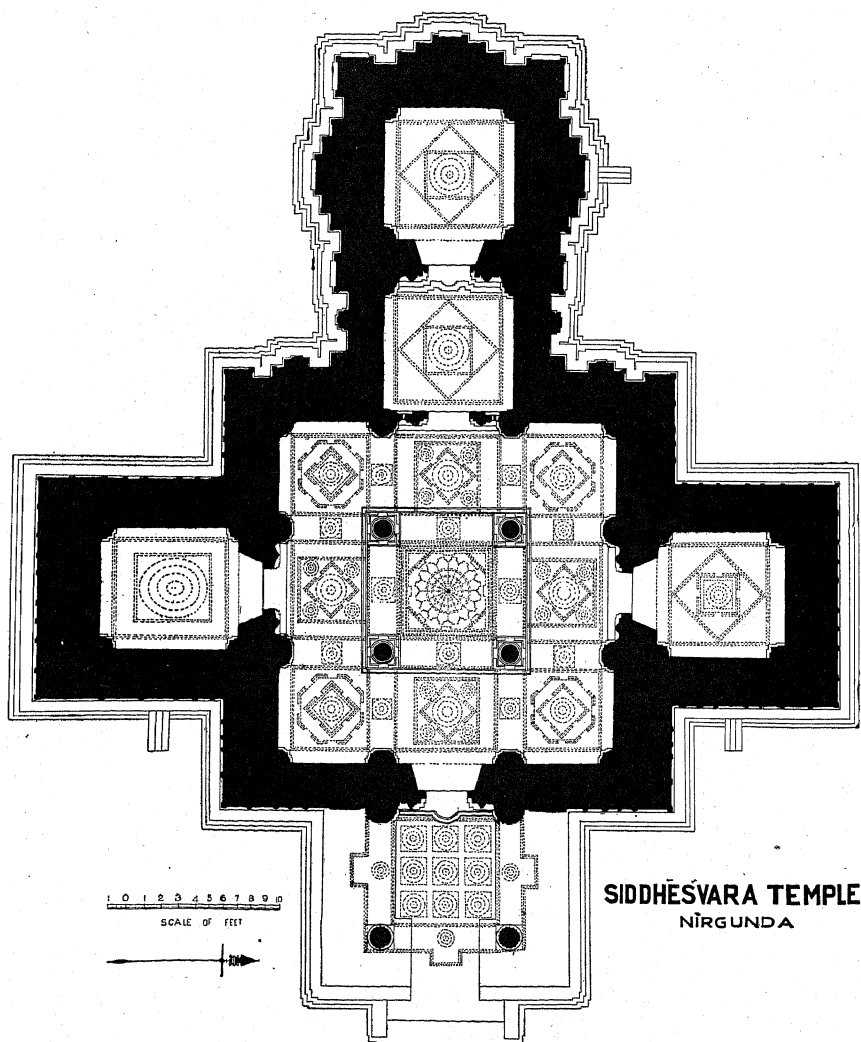
Mysore Archaeological Survey]



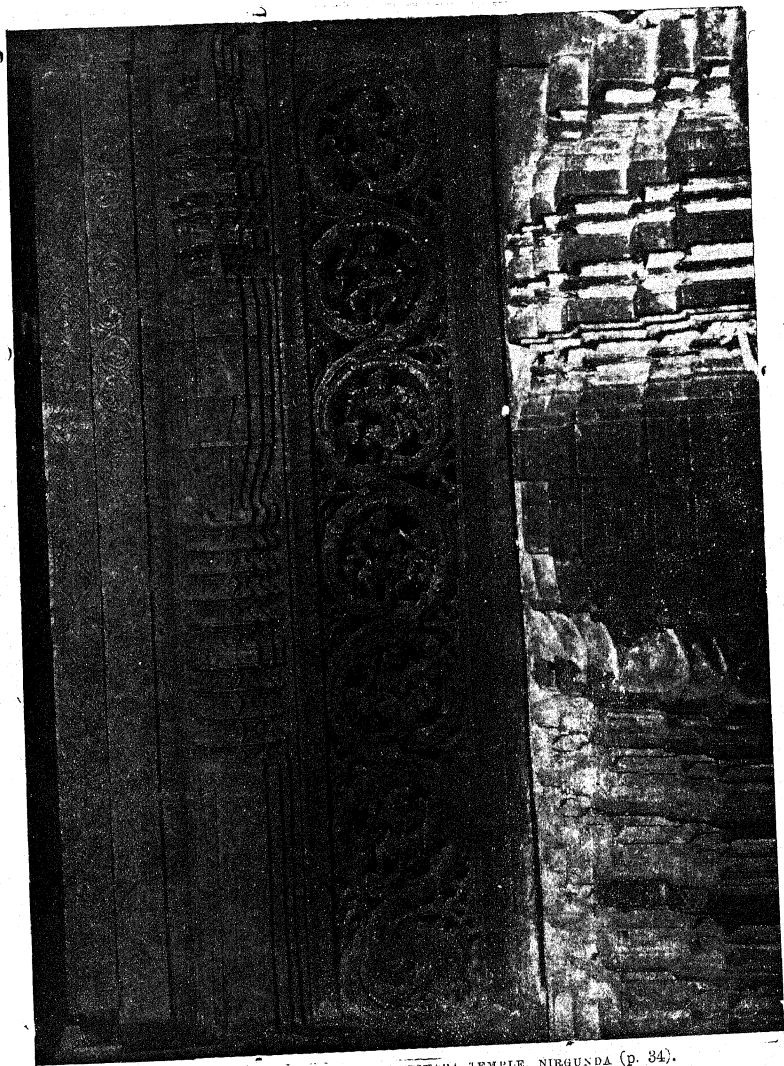
RAMASVARA TEMPLE, NIRGUNDA (p. 34).



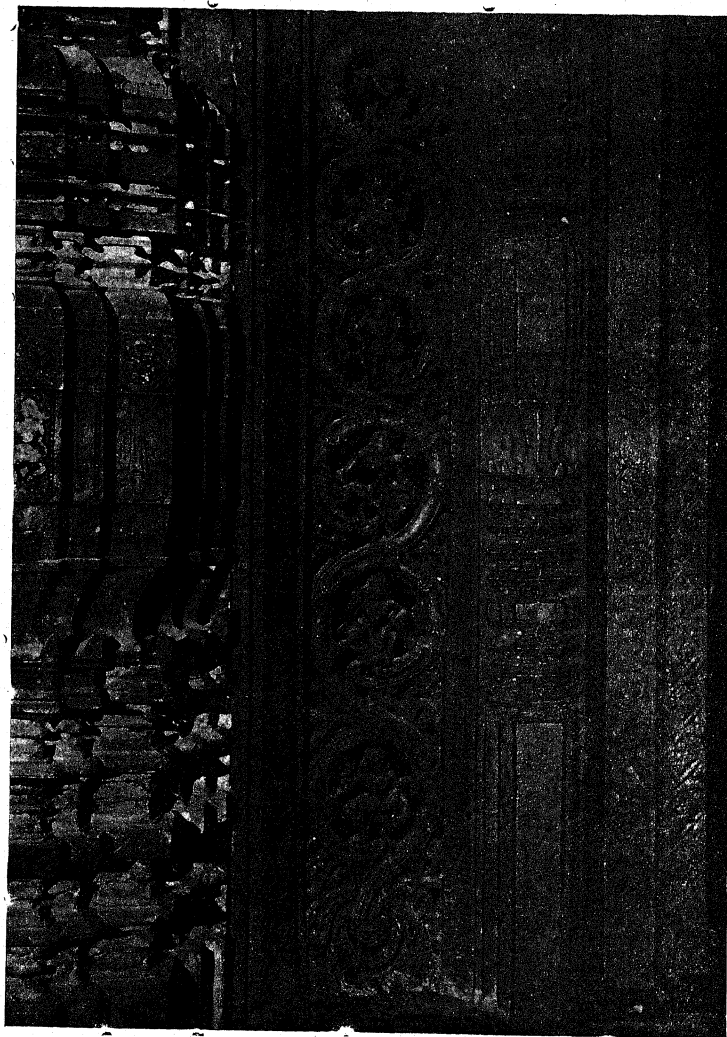
NAVARANGA PILLARS, KESAVA TEMPLE, NIRGUNDA (p. 34).



(p. 34).

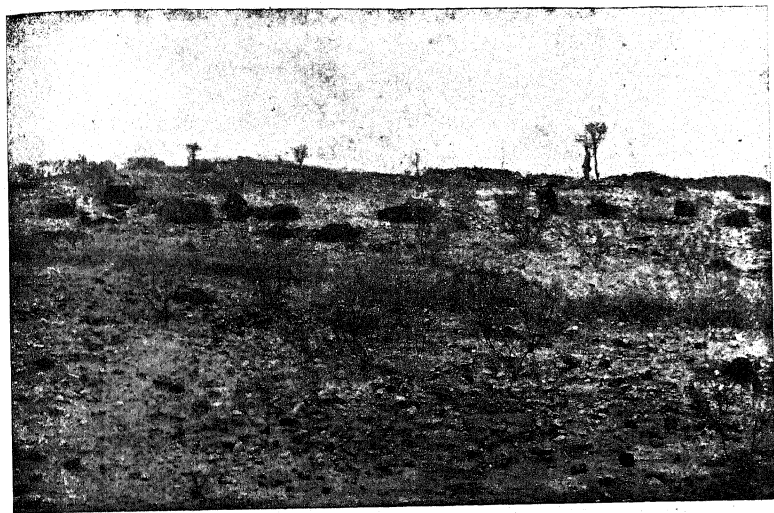


SUKANASI DOORWAY JAMB, SIDDHESVARA TEMPLE, NIRGUNDA (p. 34).



SUKANASI DOORWAY JAMB, SIDDHESVARA TEMPLE, NIRGUNDA (p. 34)

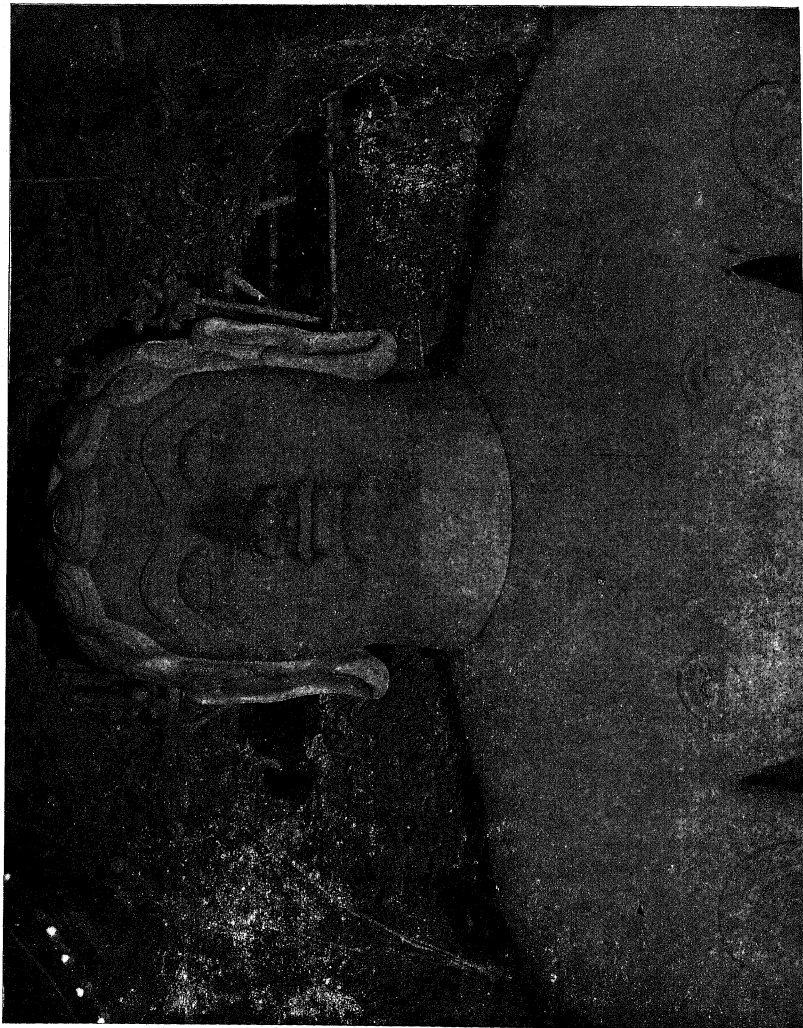
Mysore Archaeological Survey]



(1) VIEW OF MEGALITHIC SITE, TURUVANUR (p. 35).



(2) A MEGALITH (DISTURBED), TURUVANUR (p. 35).

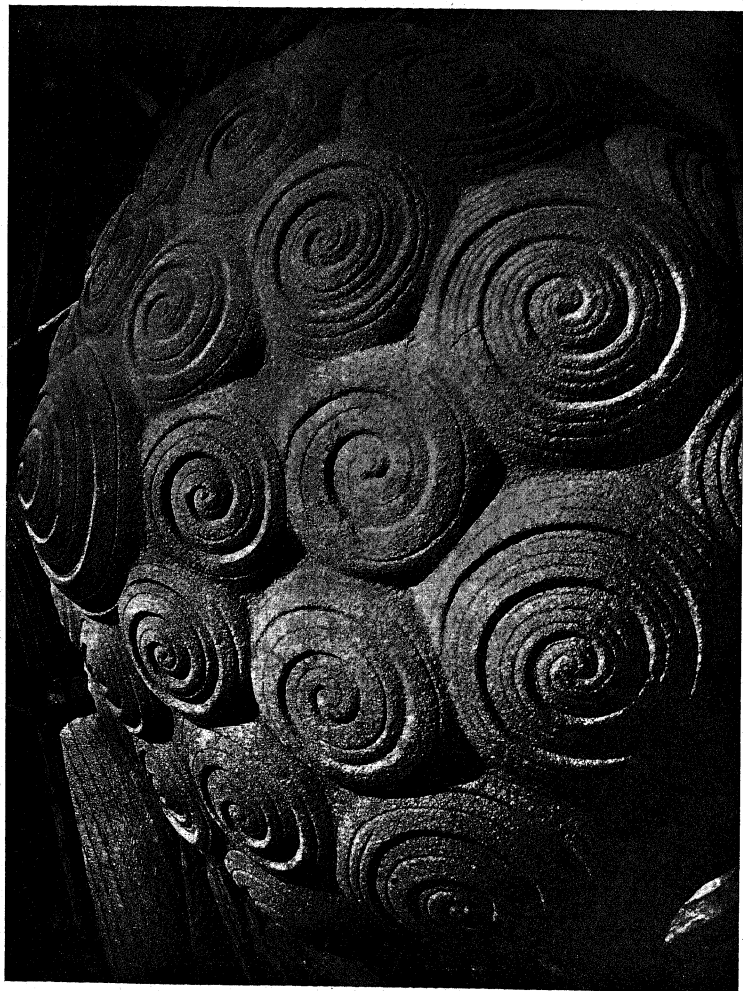


BUST OF GOMATESVARA, SHIVANABELGOLA (p. 37)



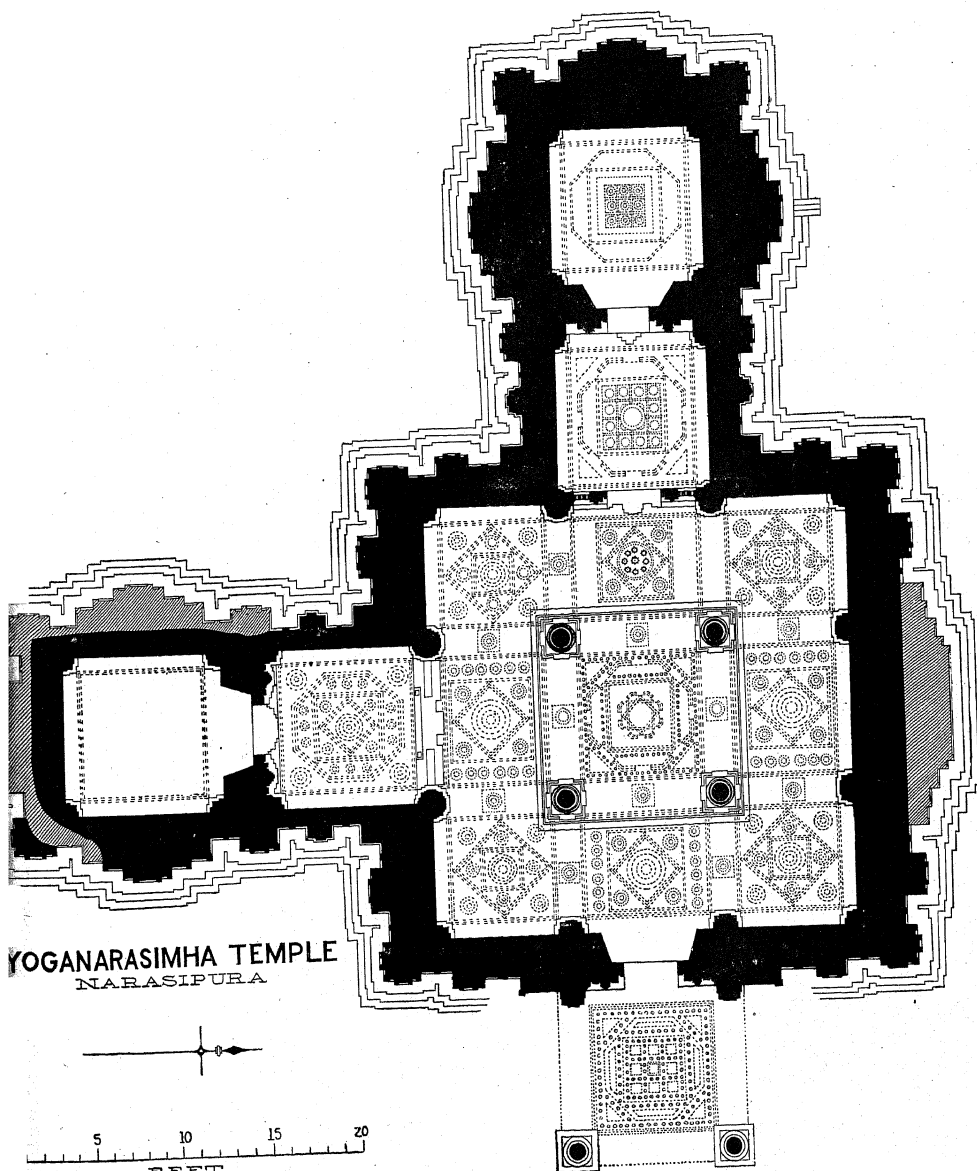
FACE OF GOMATESVARA SHOWING THE CRACKS, SRAVANABELGOLA (P. 37).

Mysore Archaeological Survey].



CURLS OVER THE HEAD OF GOMATESVARA, SRAYANABELGOLA (NOTE THE CRACKS APPEARING ON THE CURLS), (p. 37).

Mysore Archaeological Survey

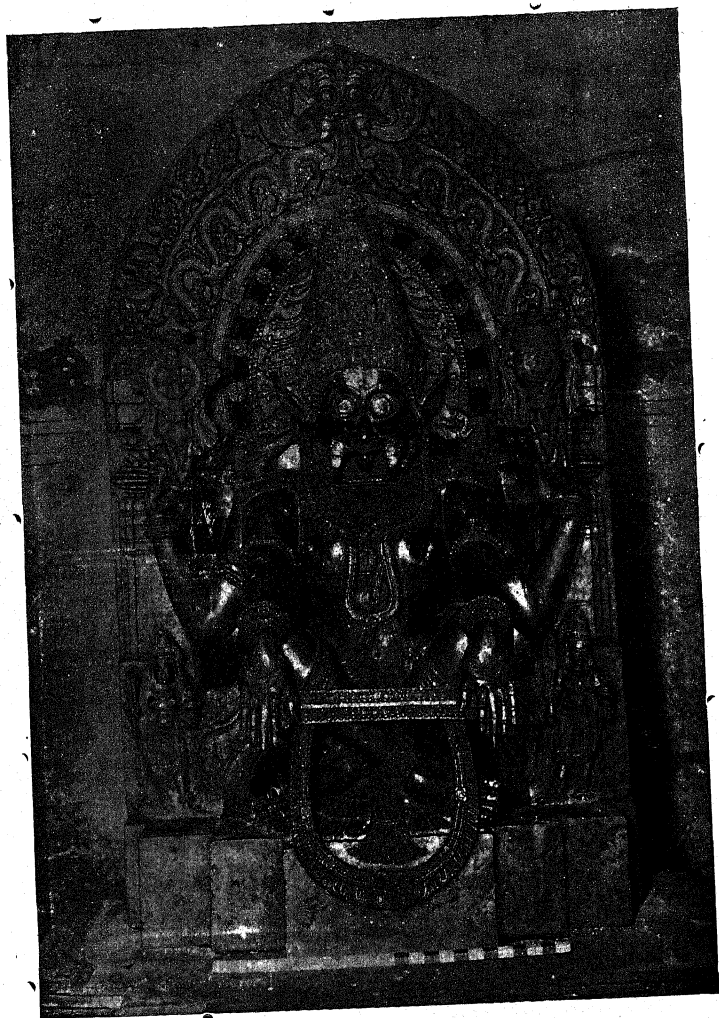


YOGANARASIMHA TEMPLE
NARASIPURA

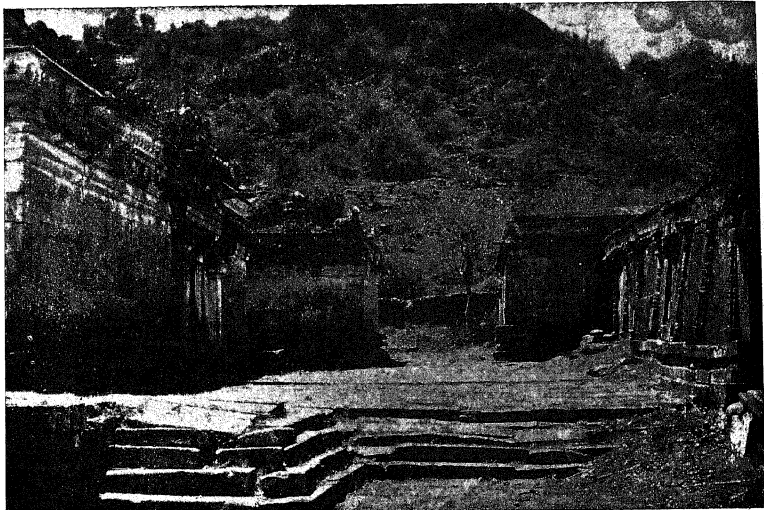


YOGANARASIMHA TEMPLE, GENERAL VIEW, NARASIPURA (p. 37).

Mysore Archaeological Survey]



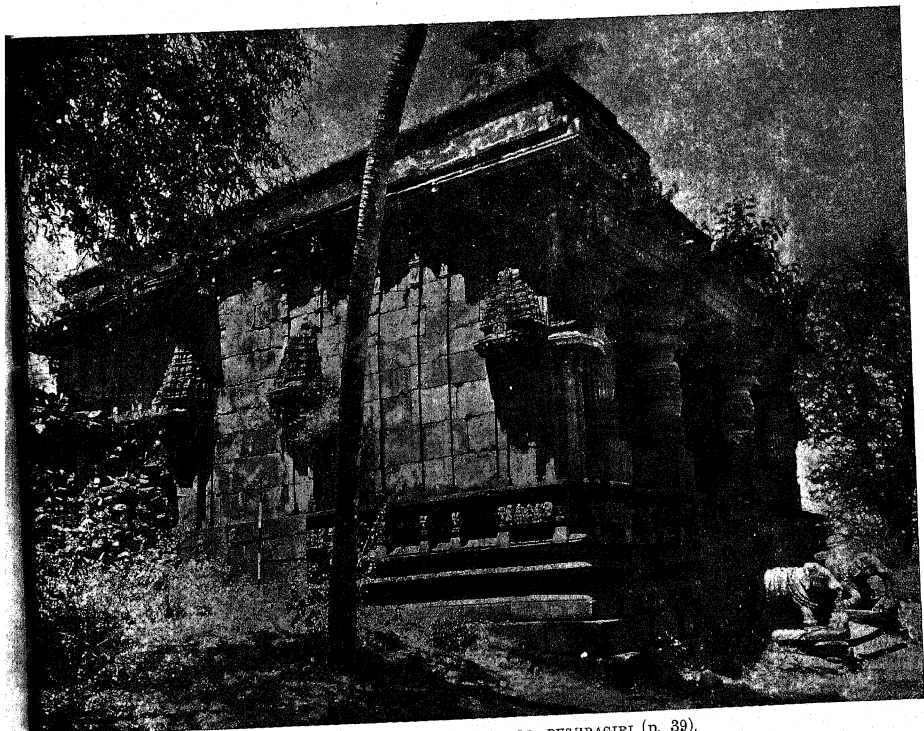
YOGANARASIMHA, NARASIPURA (p. 38).



MALLIKARJUNA TEMPLE, PUSHPAGIRI (p. 38)



MALLIKARJUNA TEMPLE, PUSHPAGIRI, CLOSE VIEW (p. 38)



MAHADVAYA, MALLIKARJUNA TEMPLE, PUSHPAGIRI (p. 39).



MADHAVA, BHAIRAVA TEMPLE, BHAIRAVANAGUDDA (p. 39).

Mysore Archaeological Survey]



SURYA, BHAIRAVA TEMPLE, BHAIRATANAGUDDA (p. 39).
Mysore Archaeological Survey]



MAHISHASURAMARDINI, BHAIRAVA TEMPLE, BHAIRAVANAGUDDA (p. 39).

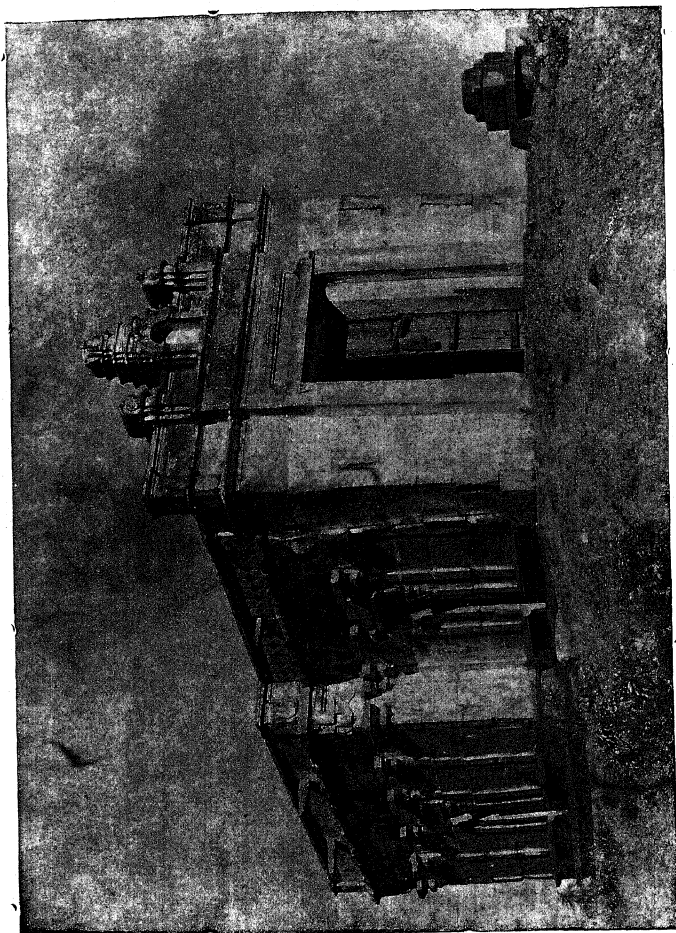
Mysore Archaeological Survey]

PLATE XXVII



BHAIRAVA, BHAIRAVA TEMPLE, BHAIRAVANAGUDDA (p. 39).

Mysore Archaeological Survey]



SOUTH-EAST VIEW OF VARAHANATHA TEMPLE, VARANATHAKALAHALLI (p. 39).

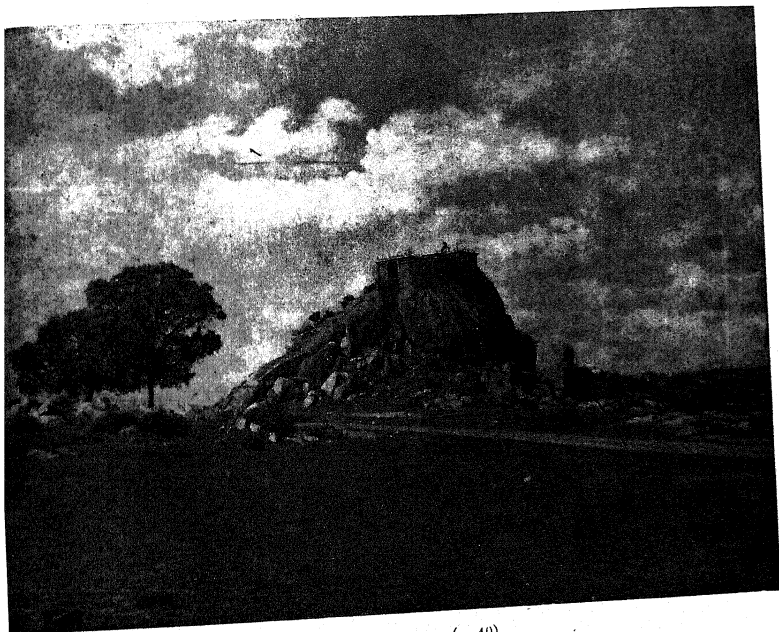


VARAHANATHA, VARAHANATHA TEMPLE, VARAHANATHAKALLAHALLI (p. 39).

Mysore Archaeological Survey]

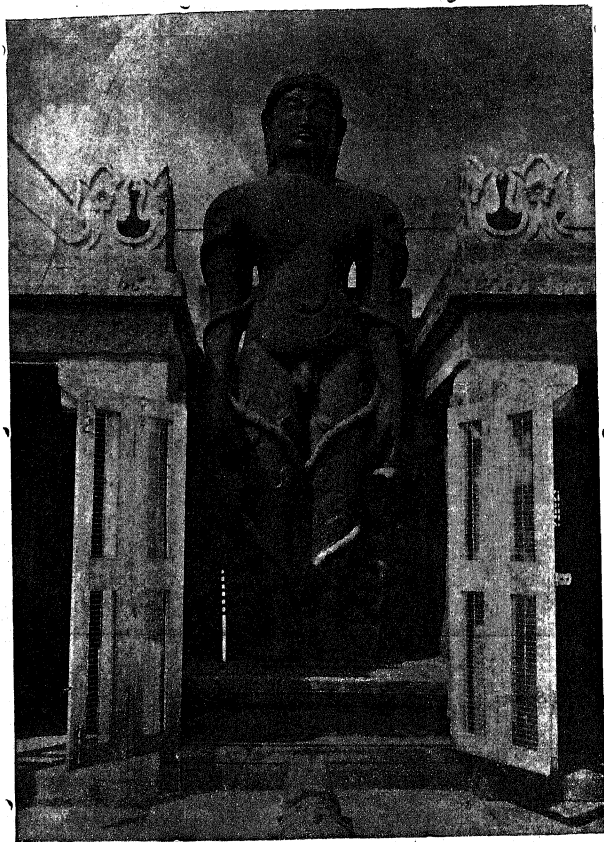


TOP OF AN INSCRIPTION SLAB IN FRONT OF VARAHANATHA TEMPLE, VARAHANATHAKALLAHALLI (p. 39)
Mysore Archaeological Survey]



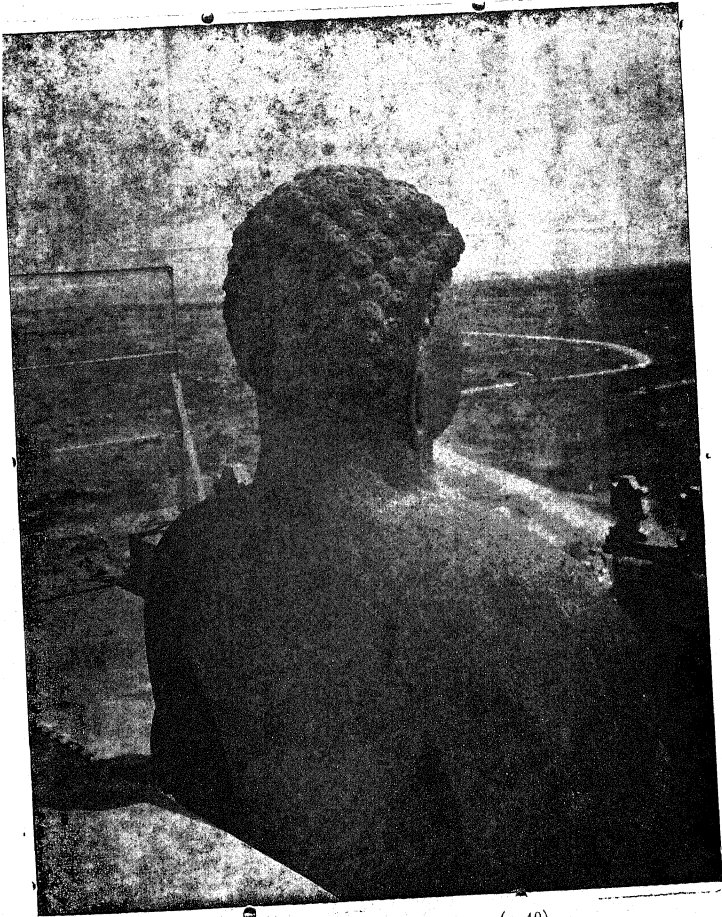
GOMATAGIRI HILL (p. 40).

Mysore Archaeological Survey]



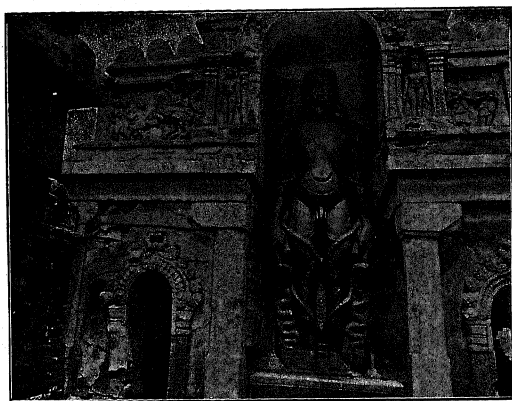
STATUE OF GOMATESVARA, GOMATAGIRI (p. 40).

Mysore Archaeological Survey]



BACK VIEW OF GOMATA, GOMATAGIRI (p. 40).

Mysore Archaeological Survey]



GOMATA AT GOMATAGIRI (WITH OLD CANOPY) (p. 49).

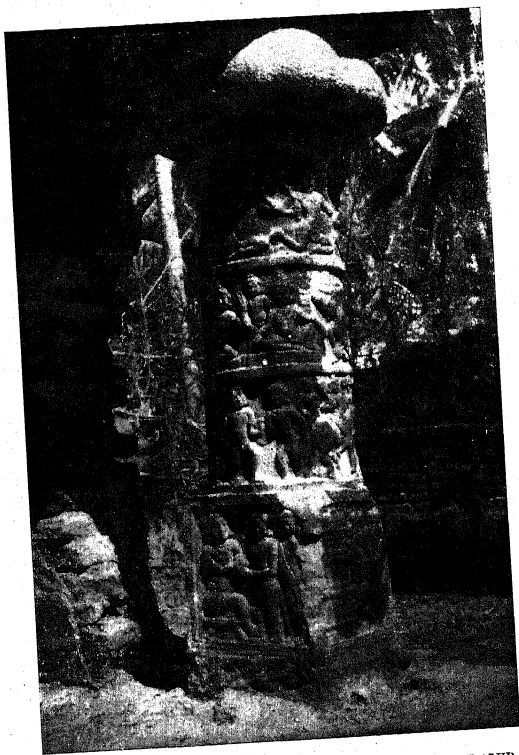
Mysore Archaeological Survey]



GAJASURAMARDANA, CEILING PAINTING, DIVYALINGESVARA TEMPLE, HARADANAHALLI (p. 41).
Mysore Archaeological Survey]



LAKSHMINARAYANA, CEILING PAINTING IN DIVYALINGESVARA TEMPLE, HARADANAHADI (p. 41).



PILLAR OF THE NANDI MANTAP, ARKESVARA TEMPLE, HALE-ALUR
(p. 42)

Mysore Archaeological Survey]

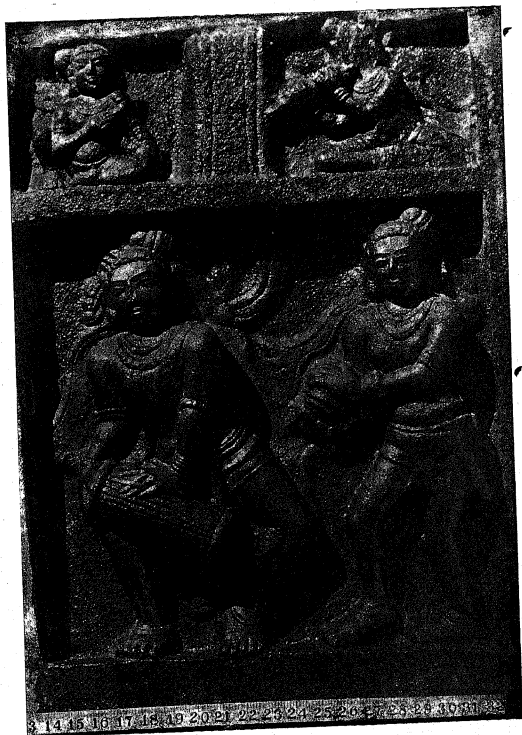
PLATE XXXVIII



WARRIORS SAILING IN A BOAT, ON THE CUBICAL FACE OF A PILLAR,
ARKESVARA TEMPLE, HALE-ALUR (p. 42).

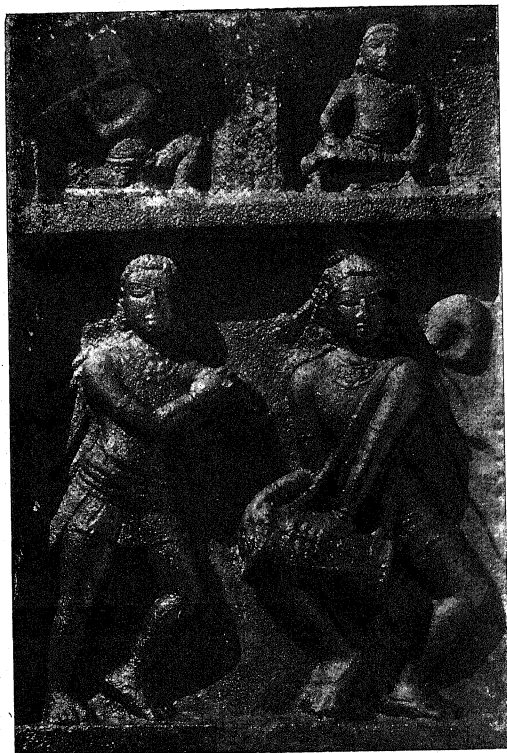
Mysore Archaeological Survey]

PLATE XXXIX



MUSICIANS ARKAVARA TEMPLE, HALE-ALUR (p. 42).

Mysore Archaeological Survey]



MUSICIANS. ARKESVARA TEMPLE, HALE-ALUR (p. 42).

Mysore Archæological Survey]



CENTRAL CEILING, ARKESVARA TEMPLE, HALE ALUR, (p. 42).

PLATE XLII



INSCRIPTION STONE, HALE-ALUR (p. 42).

Mysore Archaeological Survey]

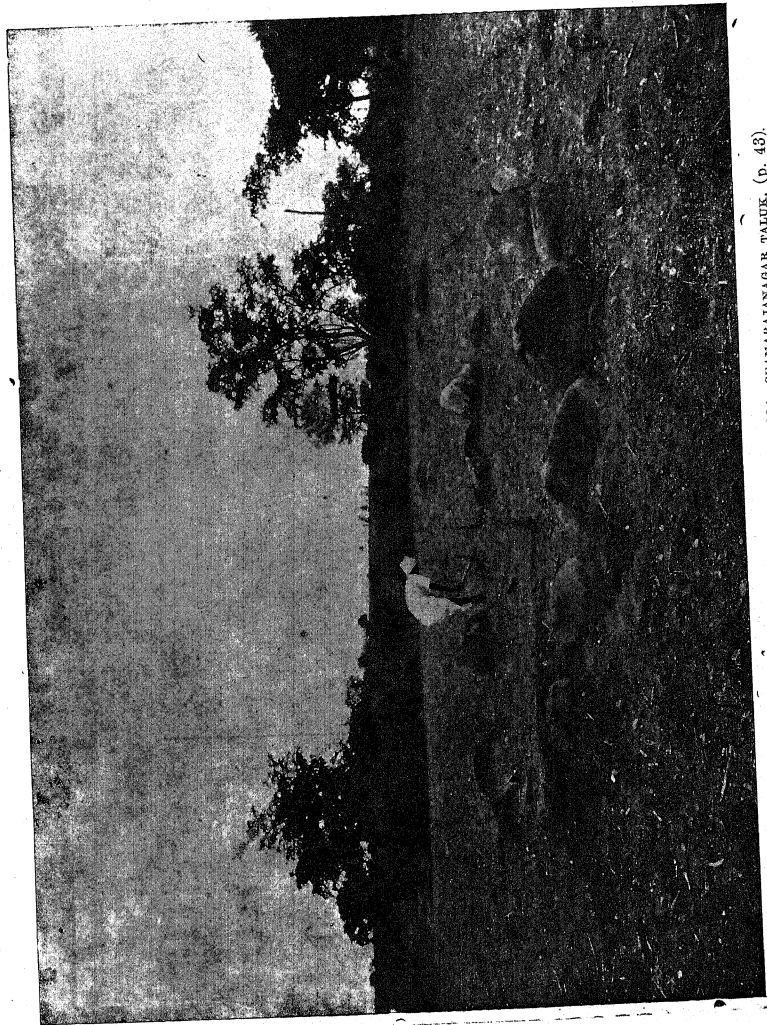


RAVANA IMAGE AT BYADAMALALU (P. 43)

Mysore Archaeological Survey]



VIRAGAL, BYADAMALALU, (p. 43).



STONE CIRCLE OF A MEGALITH, ARAKKAVADENARASAMANALAI, CHAMARAJANAGAR TALUK, (p. 43).

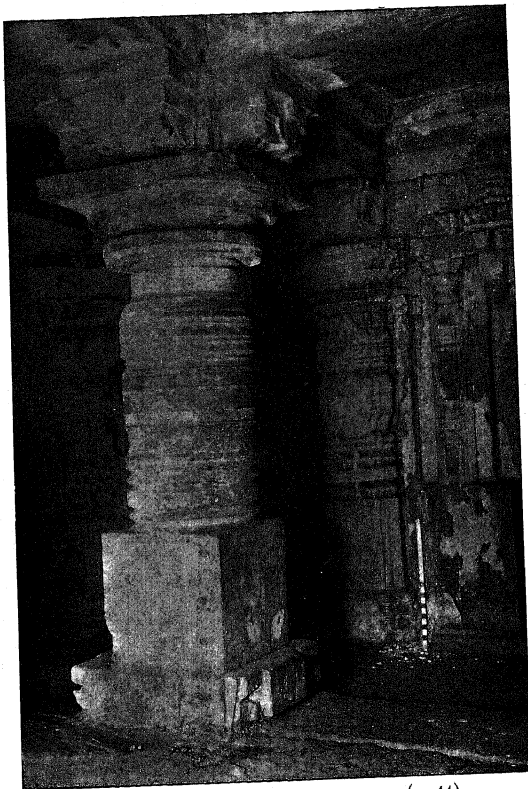
Mysore Archaeological Survey

PLATE XLVI



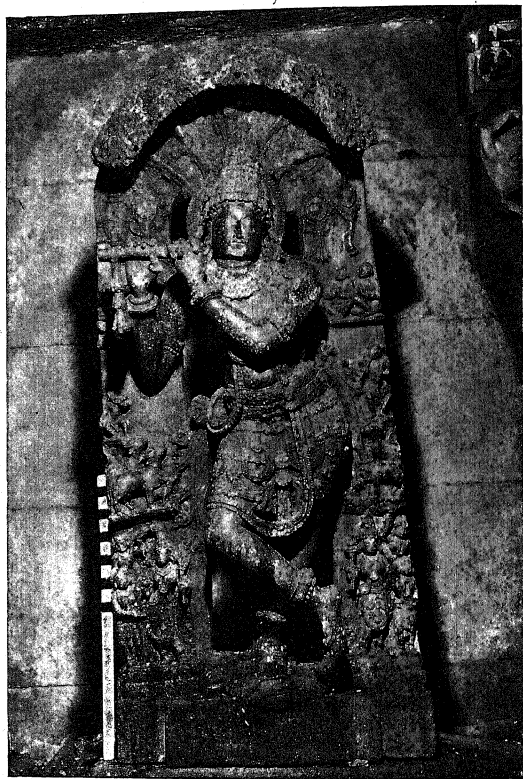
CIST DISTURBED, NARASAMANGALA, (p. 43).

[Madras Archaeological Survey]



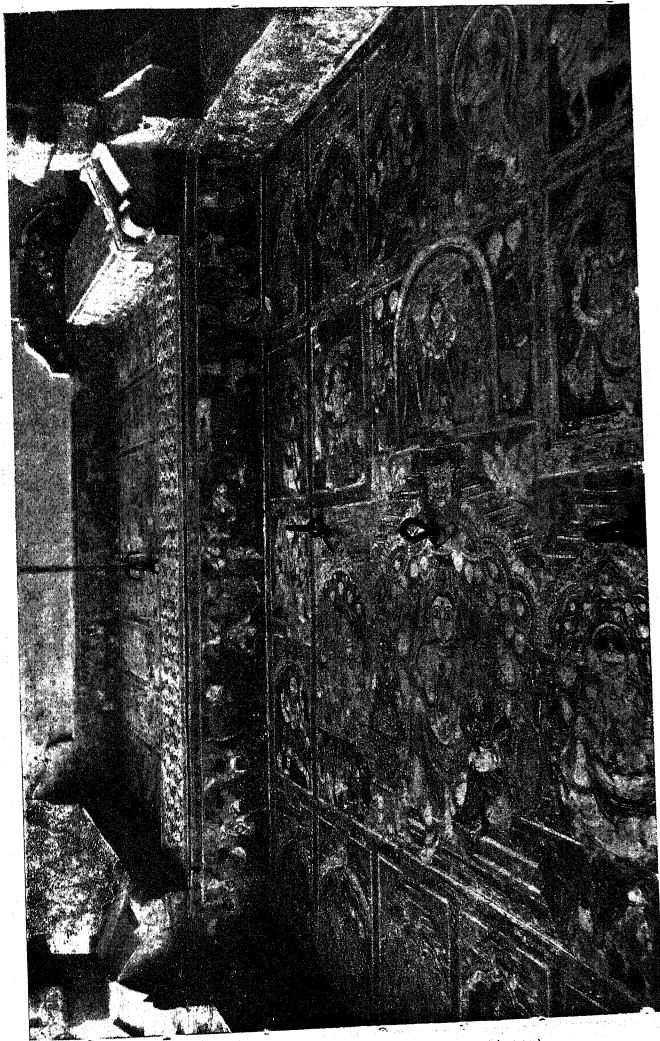
PILLAR, VENUGOPALA TEMPLE, GOPALA (p. 44).

Mysore Archaeological Survey]



VENUGOPALA, VENUGOPALA TEMPLE, GOPALA (p. 44).

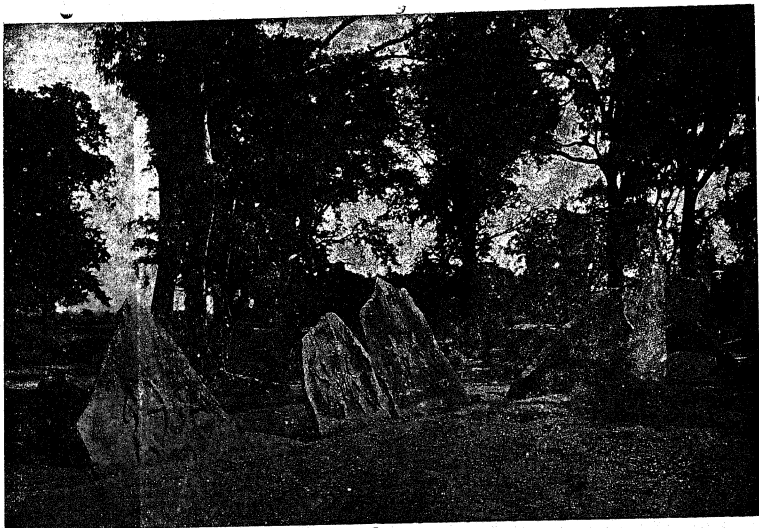
Mysore Archaeological Survey]



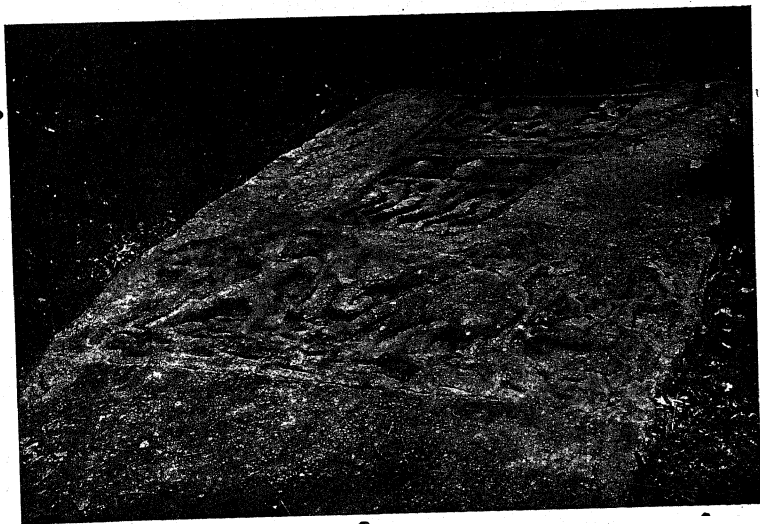
CEILING PAINTING, NARASIMHA TEMPLE, SIBI. (p. 15).



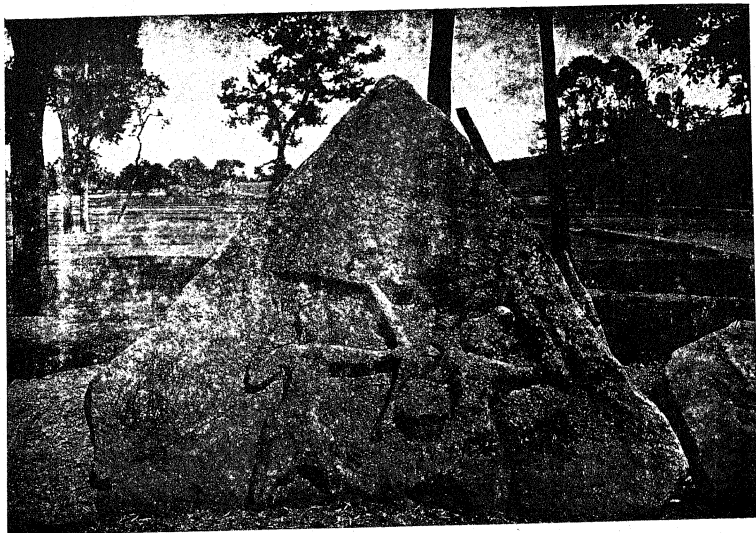
CEILING PAINTING, NARASIMHA TEMPLE, SIBI (p. 45).



GROUP OF VIRAGALS FROM HIREGUNDAGAL, (p. 45).



VIRAGAL FROM HIREGUNDAGAL, (p. 45).



VIRAGAL FROM HIREGUNDAGAL (p. 45).

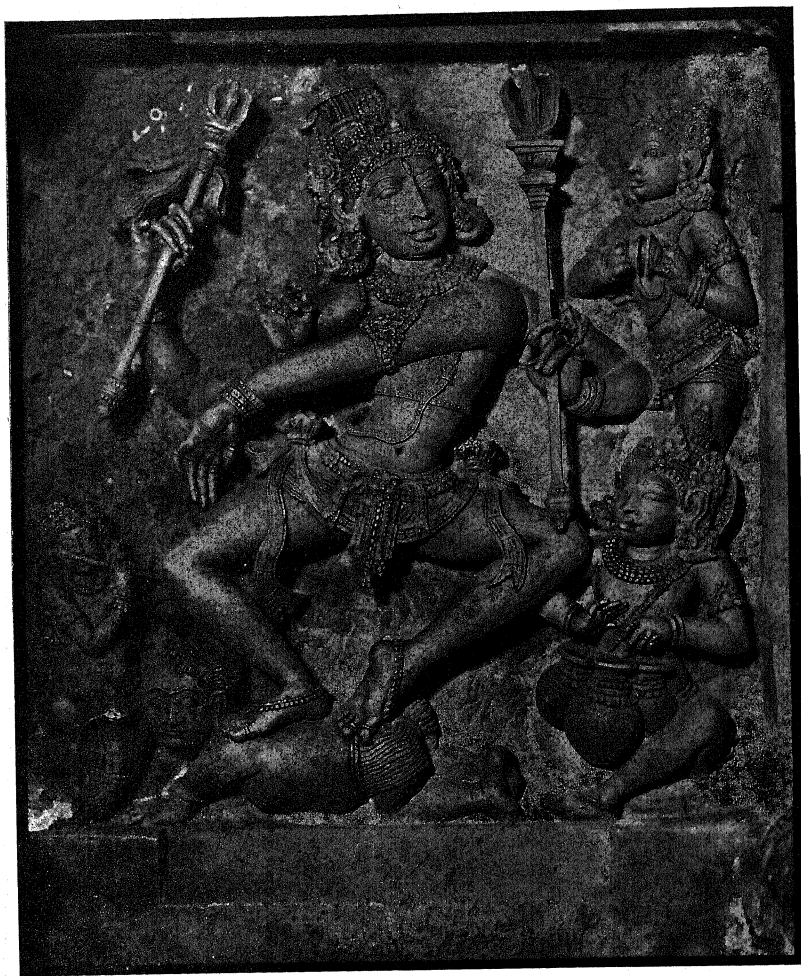


VIRAGAL FROM HIREGUNDAGAL (p. 45).



CENTRAL CEILING IN NAVARANGA, KALLESVARA TEMPLE, ARALAGUPPE (p 46).

Mysore Archaeological Survey]

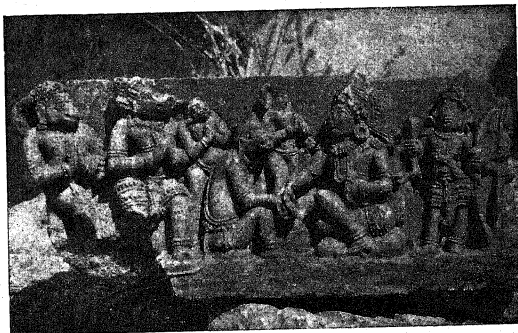


NATARAJA IN CENTRAL CEILING OF NAVARANGA, KALLESVARA TEMPLE, ARALAGUPPE (p. 46).

Mysore Archaeological Survey]



MAHISHASURAMARDHINI, A SCULPTURE FROM HALEBID (p. 47).
Mysore Archaeological Survey]



RAMA DELIVERING RING TO HANUMAN, SCULPTURES FROM
HALEBID (p. 47).



RAVANA PERFORMING HOMA, SCULPTURE FROM HALEBID.
(p. 47).

PLATE LVII

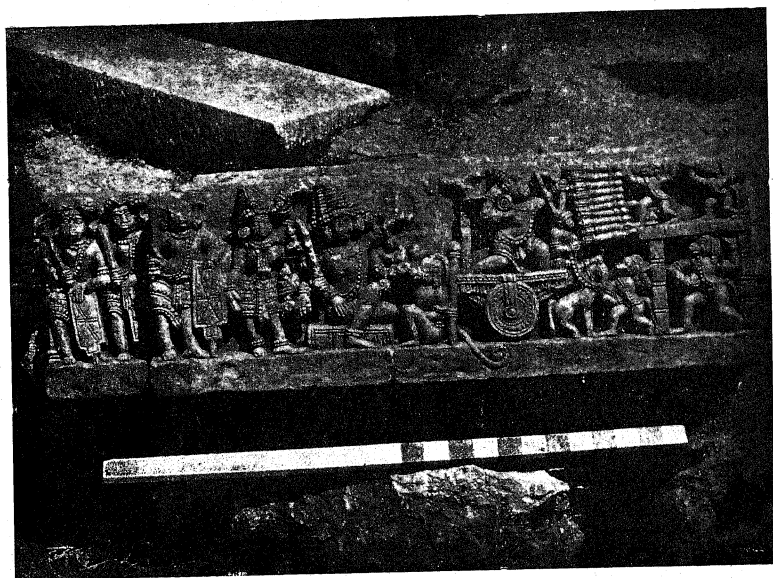


MONKEYS FIGHTING RAVANA, SCULPTURE FROM HALEBID,
(p. 48)

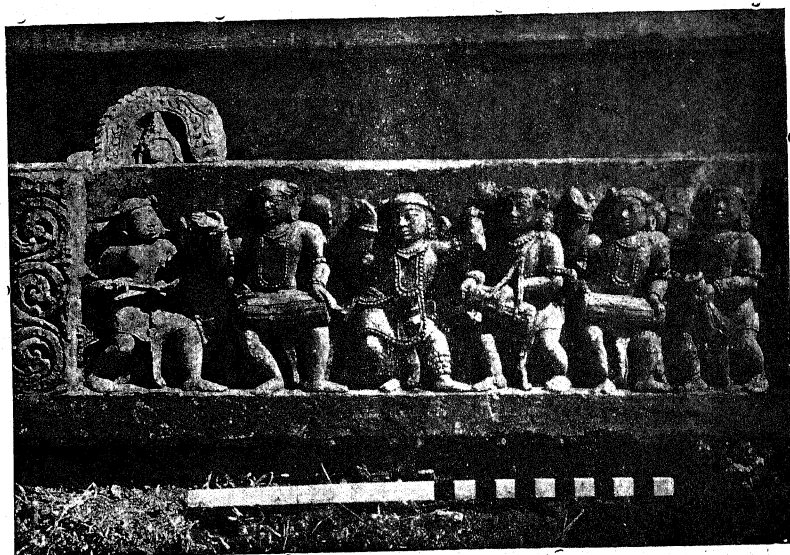


A BULL NEAR THE TANK, HALEBID (p. 48).

Mysore Archaeological Survey]



1. HANUMAN CAPTURED BY INDRAJIT, STRAY SCULPTURE FROM HALEBID (p. 48).



2. EPISODE FROM YAKSHAGANA, HALEBID (p. 48).

PLATE LIX

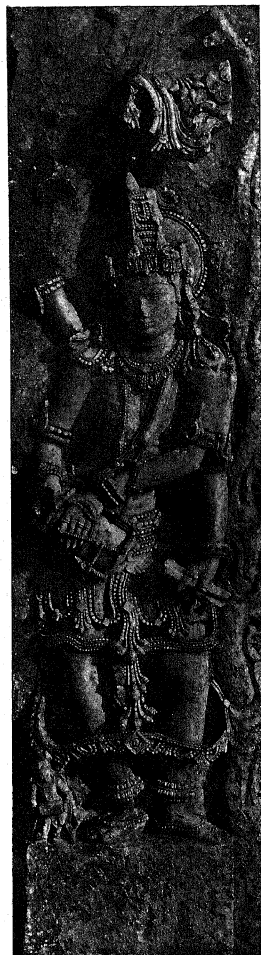


CYMBALIST, A STRAY SCULPTURE FROM HALEBID, (p. 48).
Mysore Archaeological Survey]



DANCING ŚIVA, SCULPTURE FROM HALEBID, (p. 48).

Mysore Archaeological Survey]



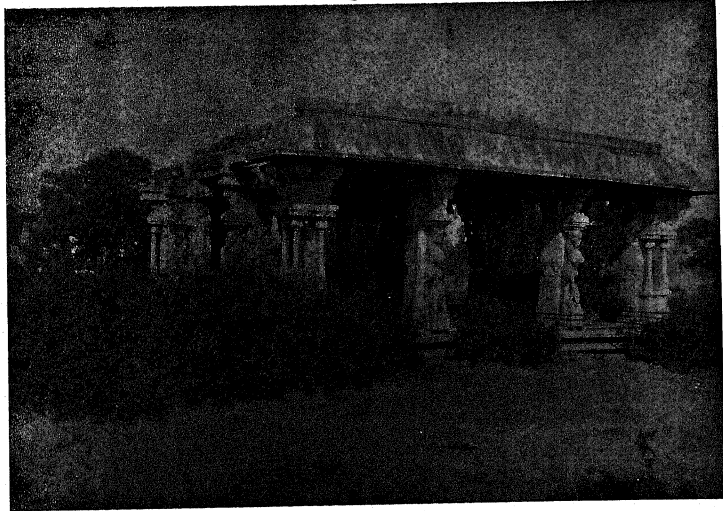
SCULPTURE FROM HALEBID,
(p. 48).



(1) FIGURE OF ALVAR, SRIRAMPURAM (p. 49).



(2) VENUGOPALA FIGURE, SRIRAMPURAM
(p. 49).



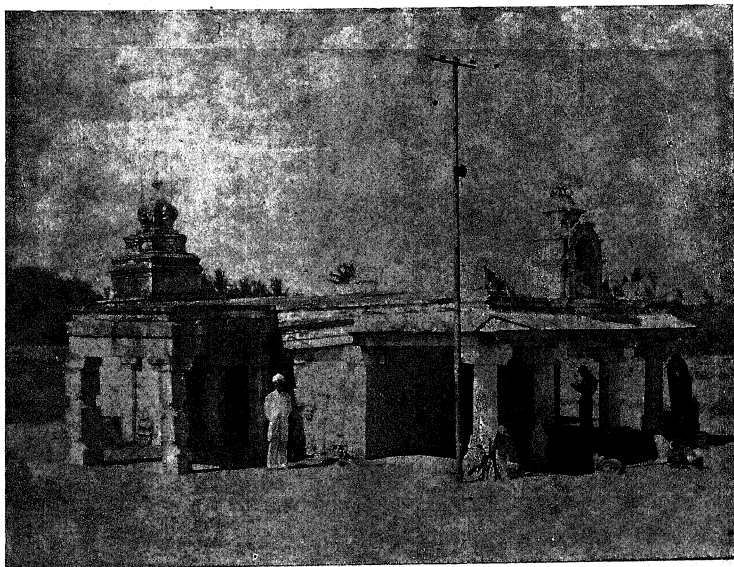
STONE MANTAPA NEAR THE POND, SRIRAMPUR, (p. 49).

Mysore Archaeological Survey]



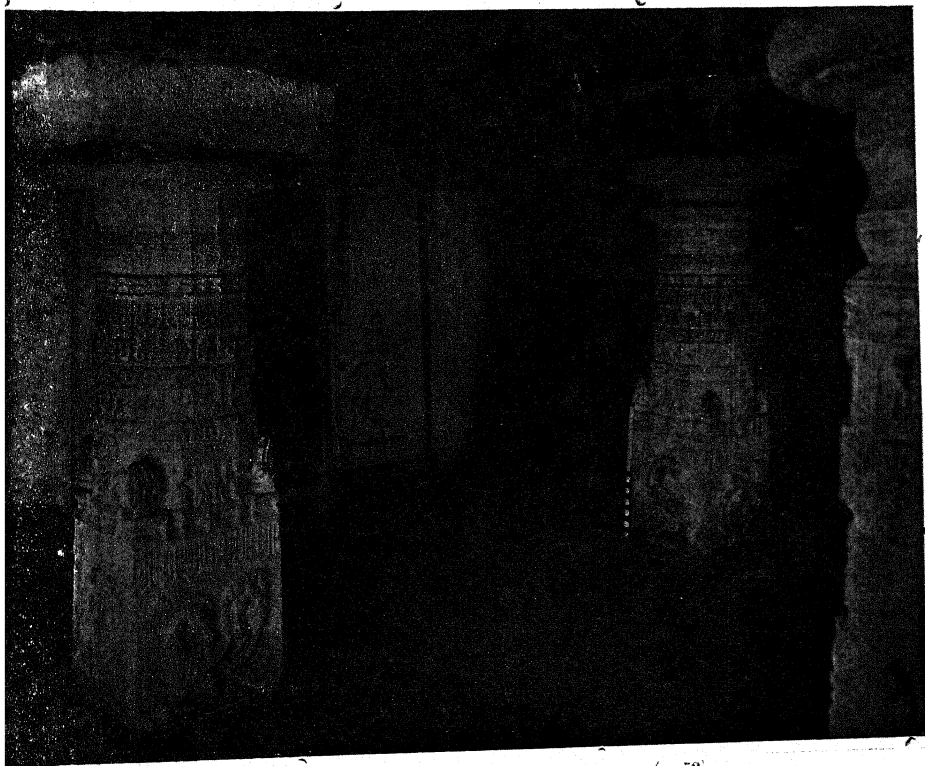
EASTERN GATE-WAY OF THE FORT, PERIYAPATNA, (p. 52).

Mysore Archaeological Survey]

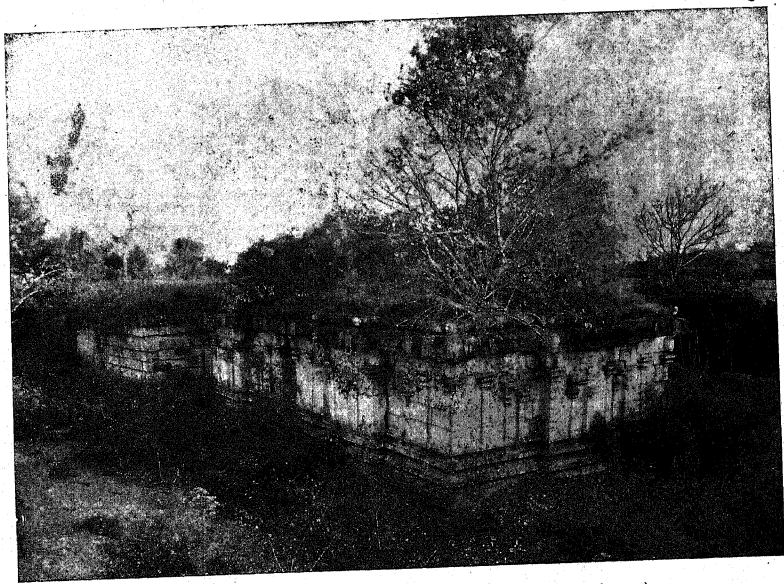


ISVARA TEMPLE, GENERAL VIEW, PERIYAPATNA (p. 52).

Mysore Archaeological Survey]

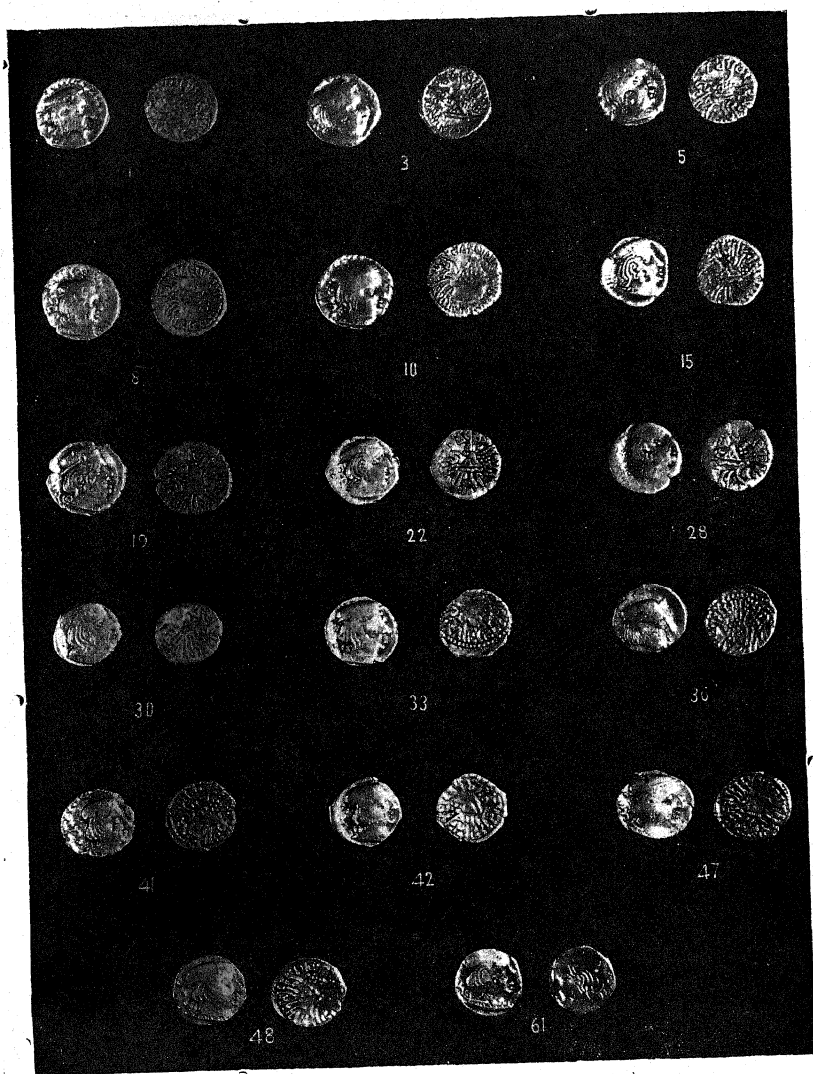


PILLARS IN NAVARANGA, ISVARA TEMPLE, PERIYAPATNA. (p. 52).



VARADARAJA TEMPLE, NORTH-WEST VIEW, PERIYAPATNA, (p. 53).

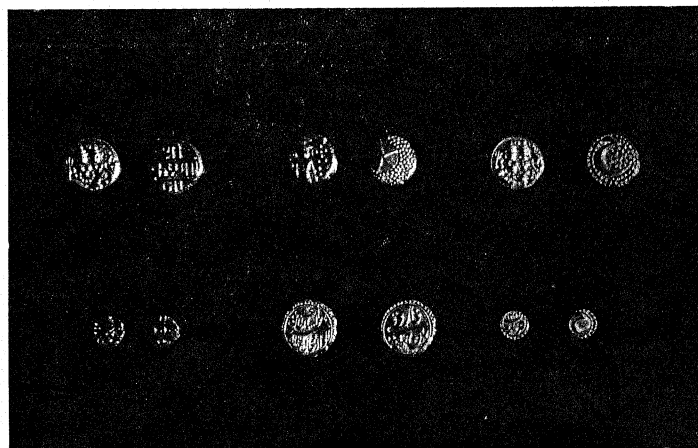
Mysore Archaeological Survey]



THIRTHAHALLI HOARD, KSHATRAPA COINS (p. 54-60).



SORAB HOARD: GOLD COINS, (p 61-62)



ANAGONDANAHALLI HOARD : GOLD COINS, (p. 62-63).

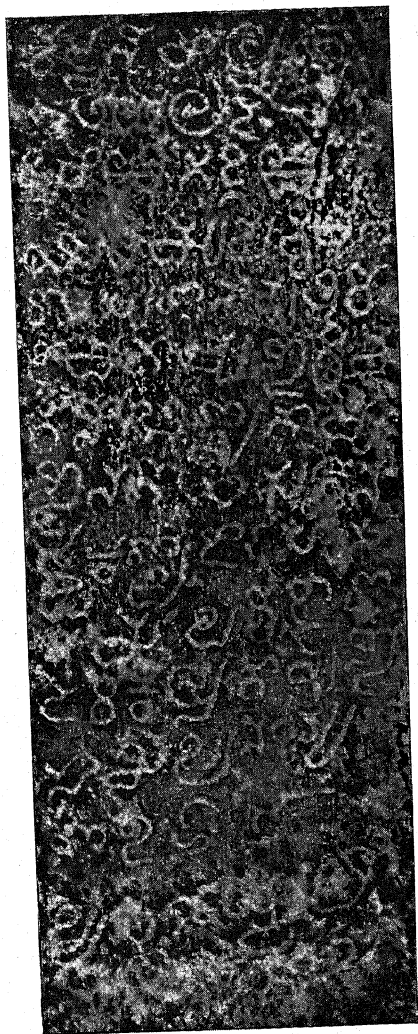


COPPER PLATE GRANT OF THE CHITRADURGA CHIEF MADAKARI
NAYAKA, (pp. 64-66).



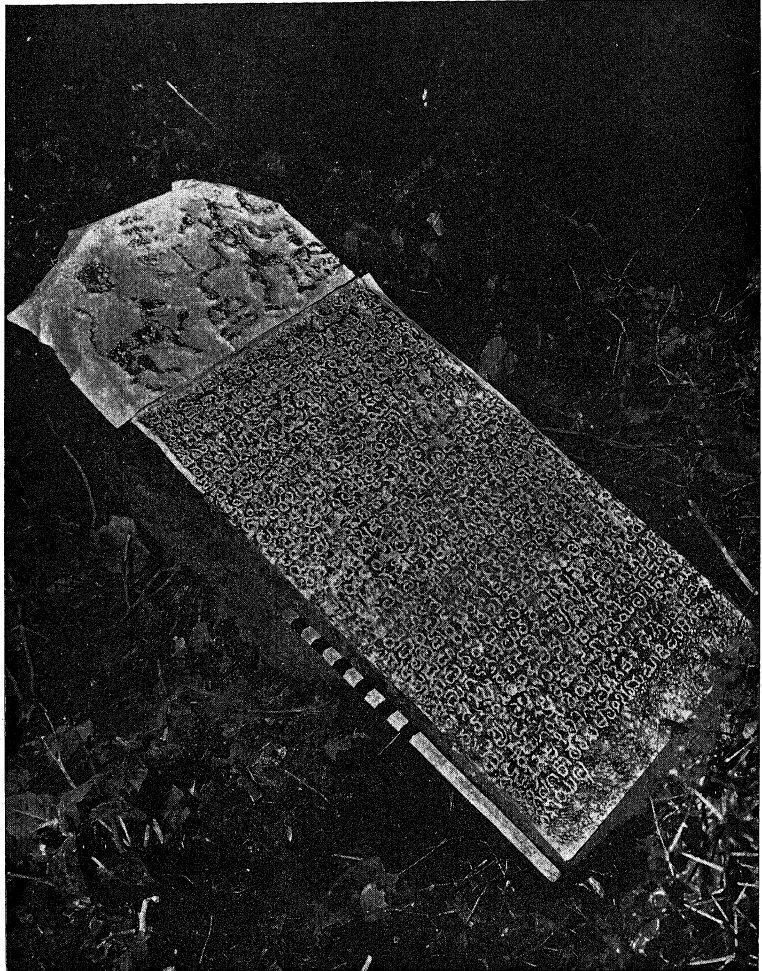
VIRAGAL AT HIRE-MADHUR, (pp. 1-12).

PLATE LXXI



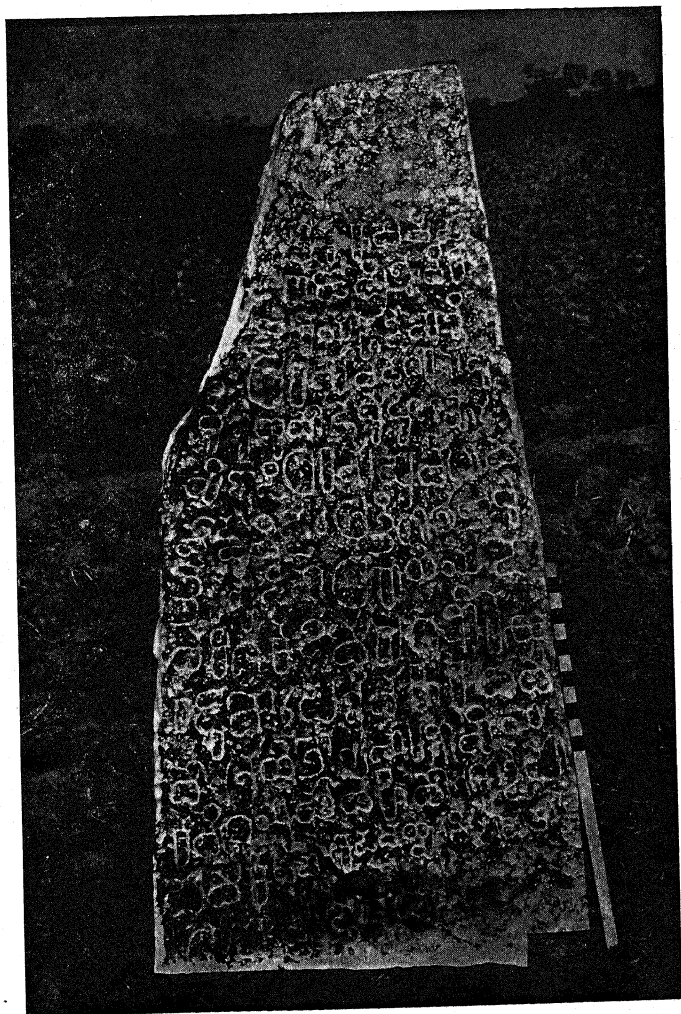
PILLAR INSCRIPTION AT CHIKKA-MADHURE, (pp. 72-74).

Mysore Archaeological Survey]

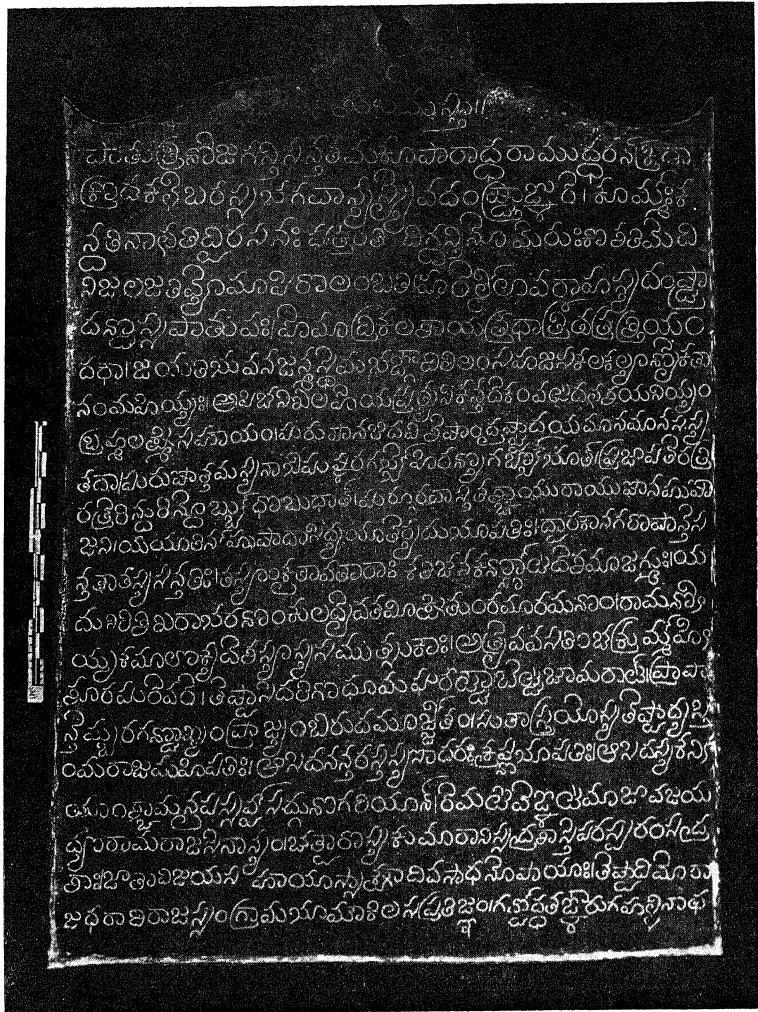


STONE INSCRIPTION AT TIPPUR, (pp. 88-91).

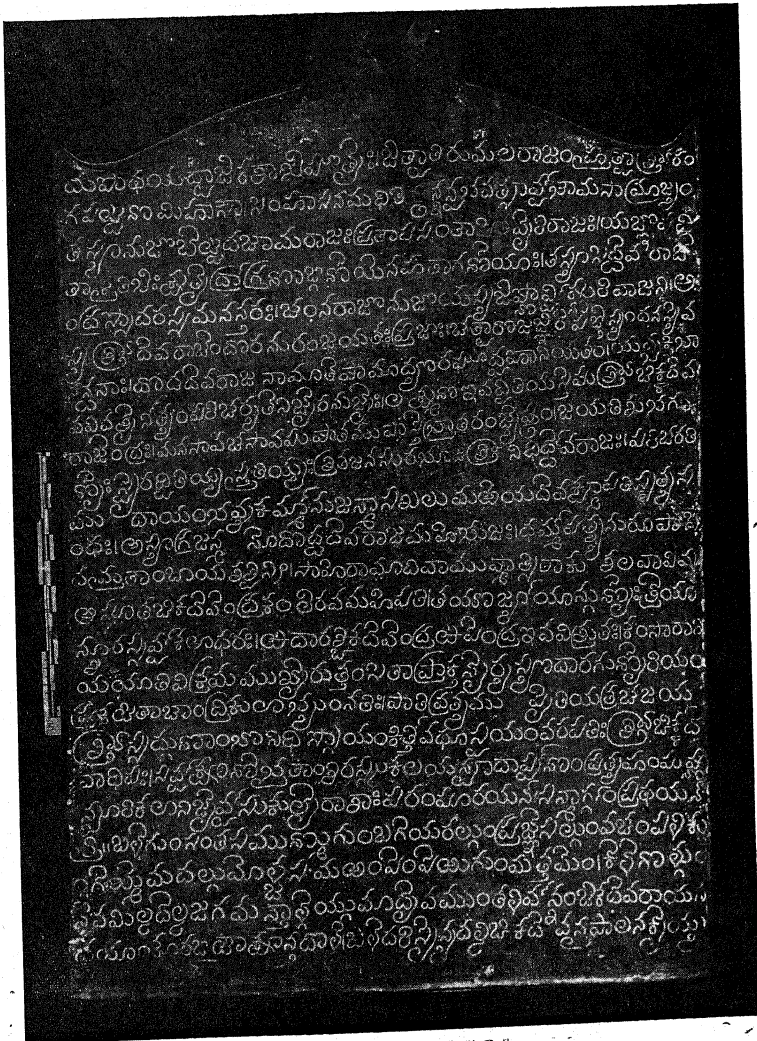
Mysore Archaeological Survey]



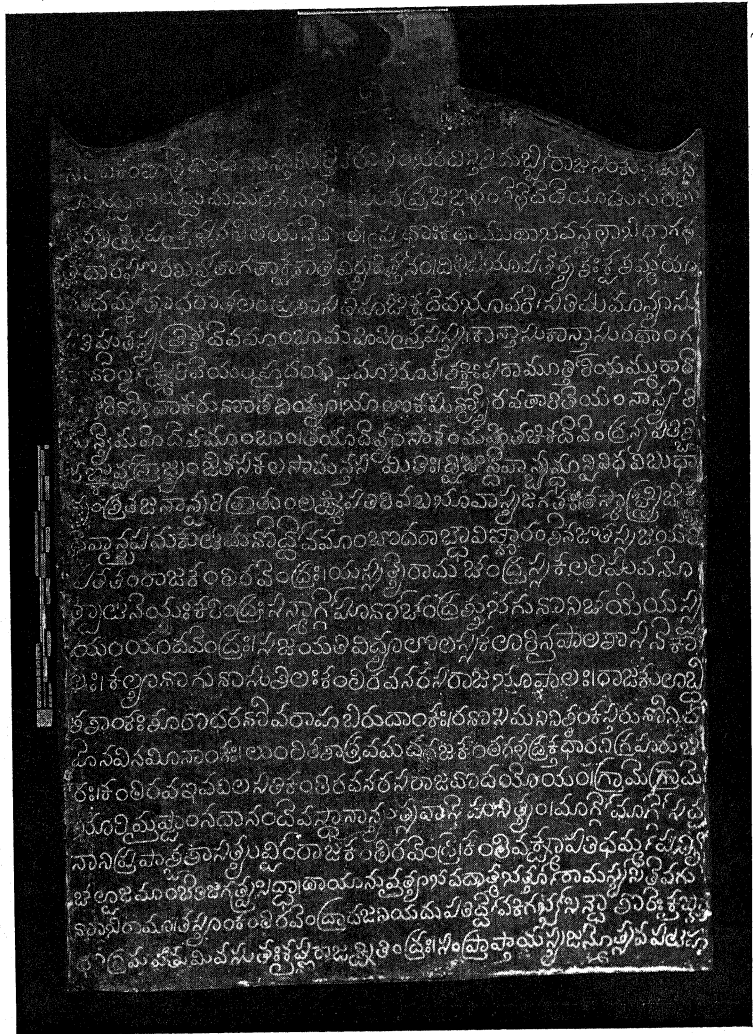
STONE INSCRIPTION OF SRIPURUSHA FROM FURIGALI, (pp. 123-124).



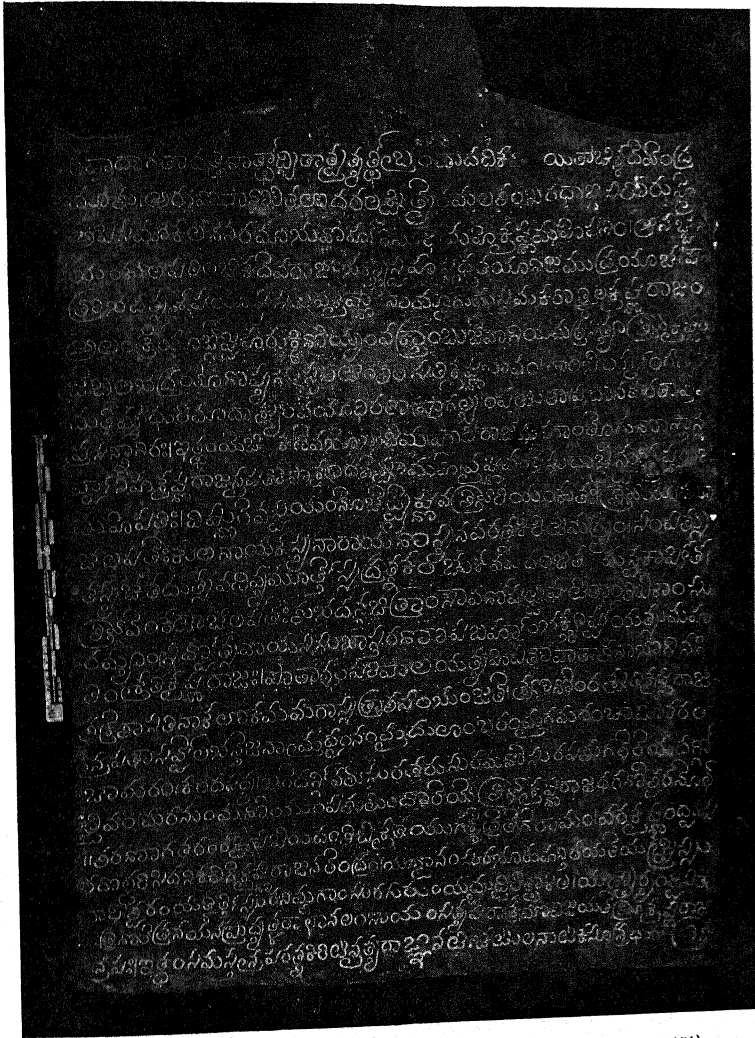
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (p. 127-151).



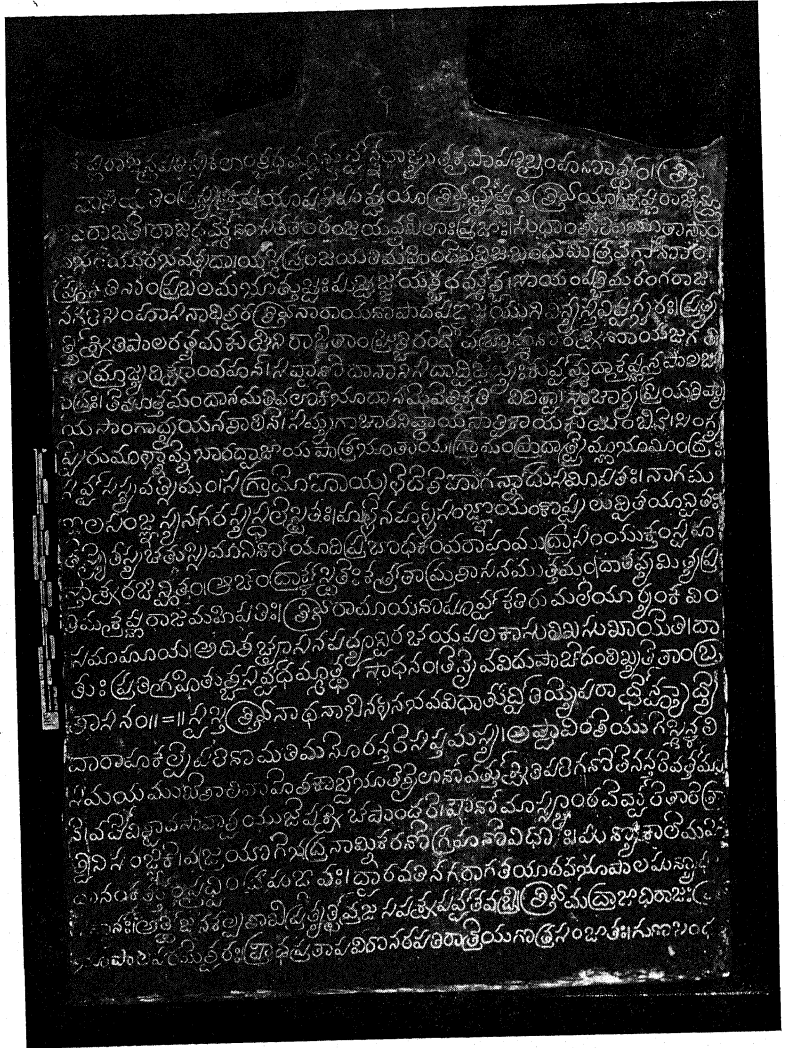
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151.)



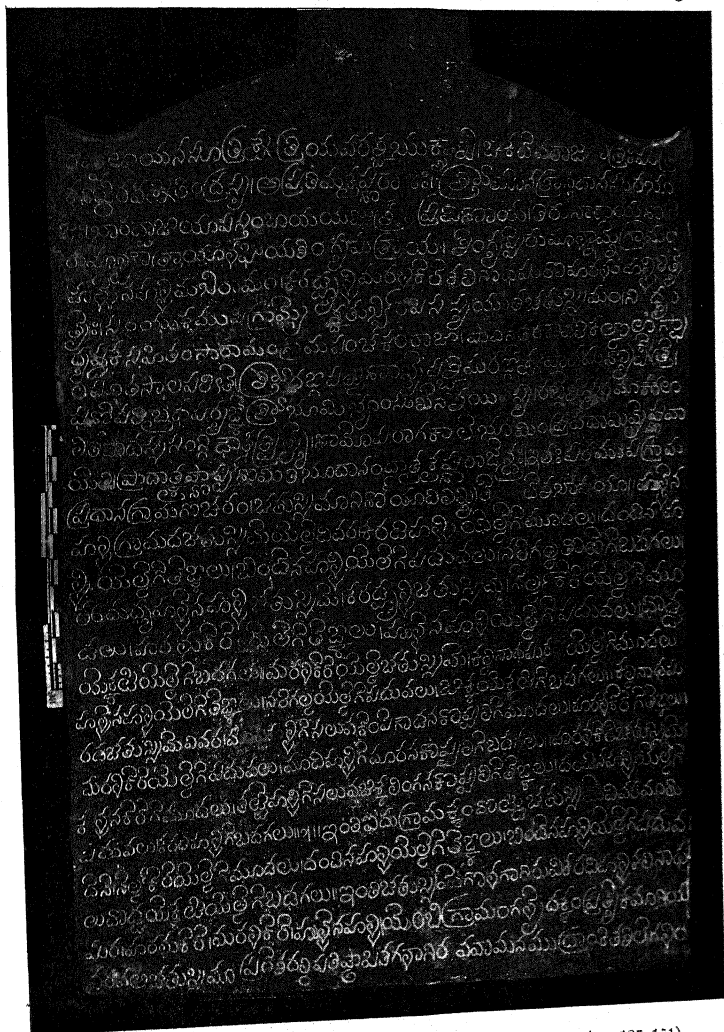
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151).



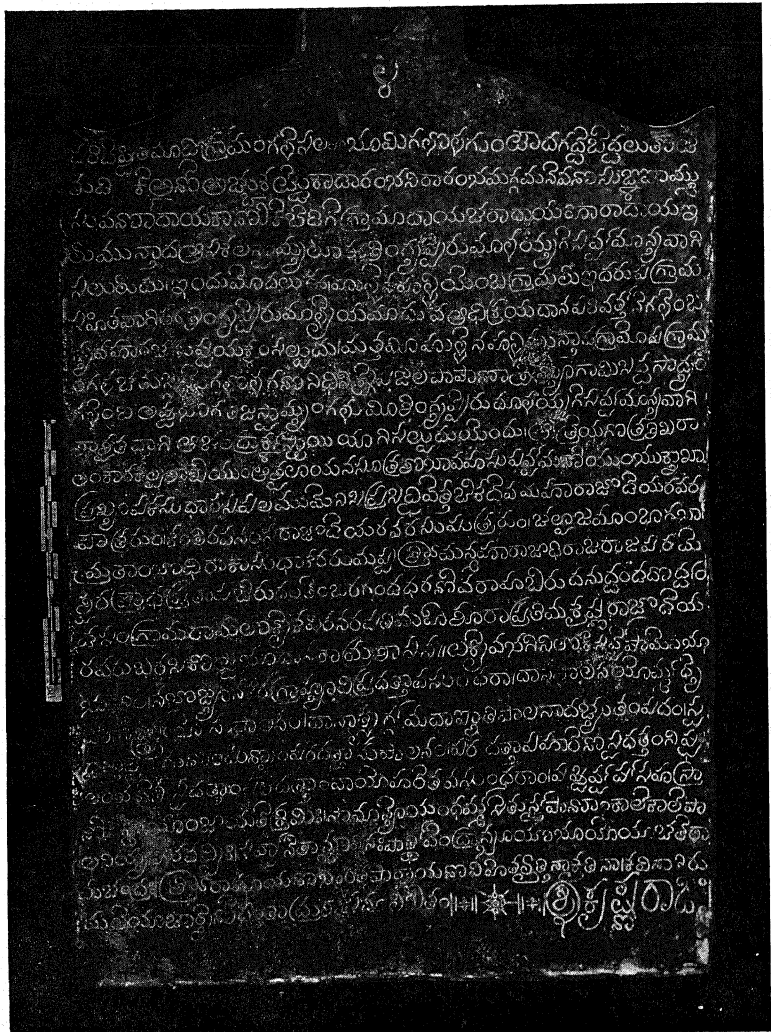
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151).



COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151).



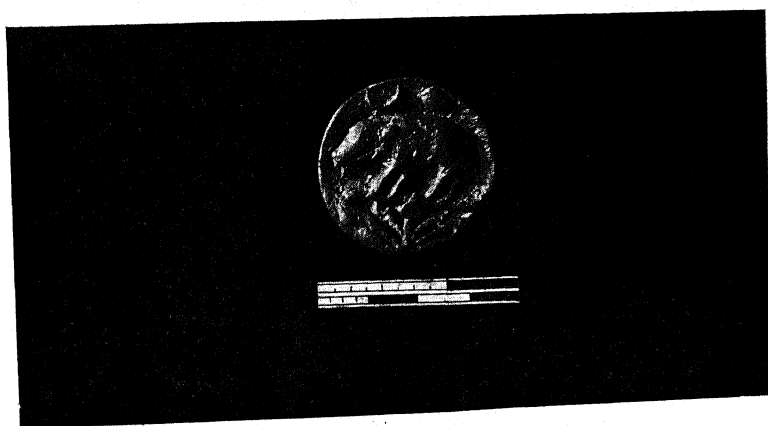
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151).



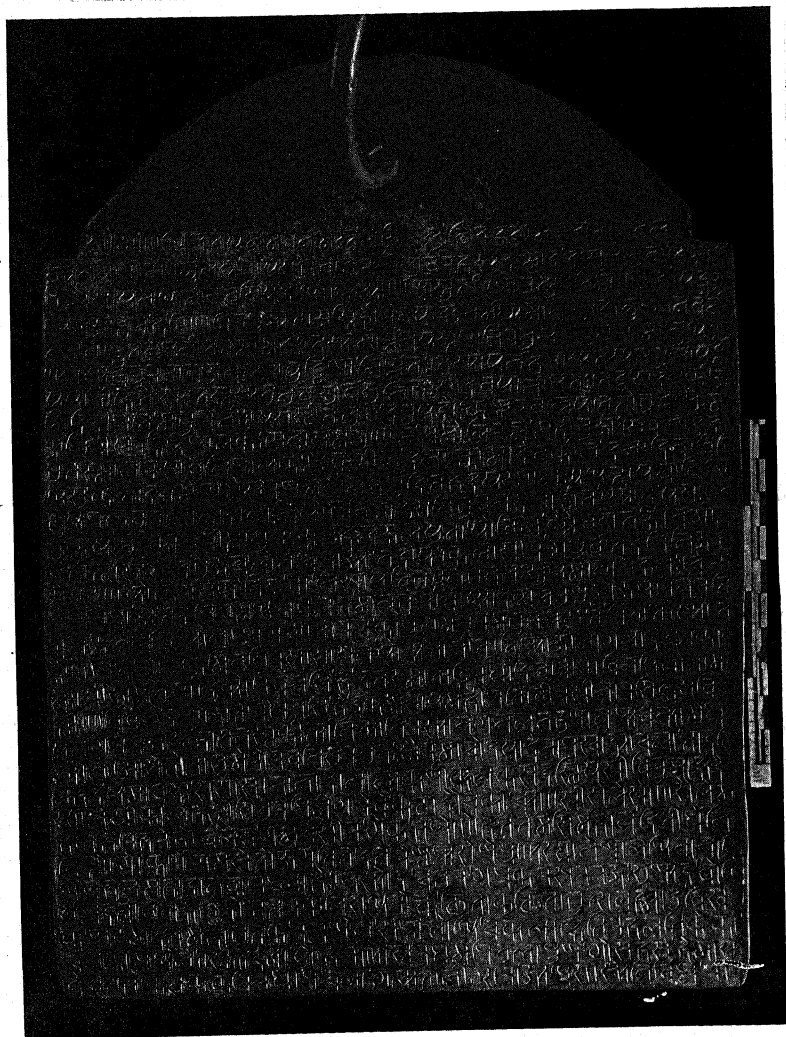
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp.127-151).



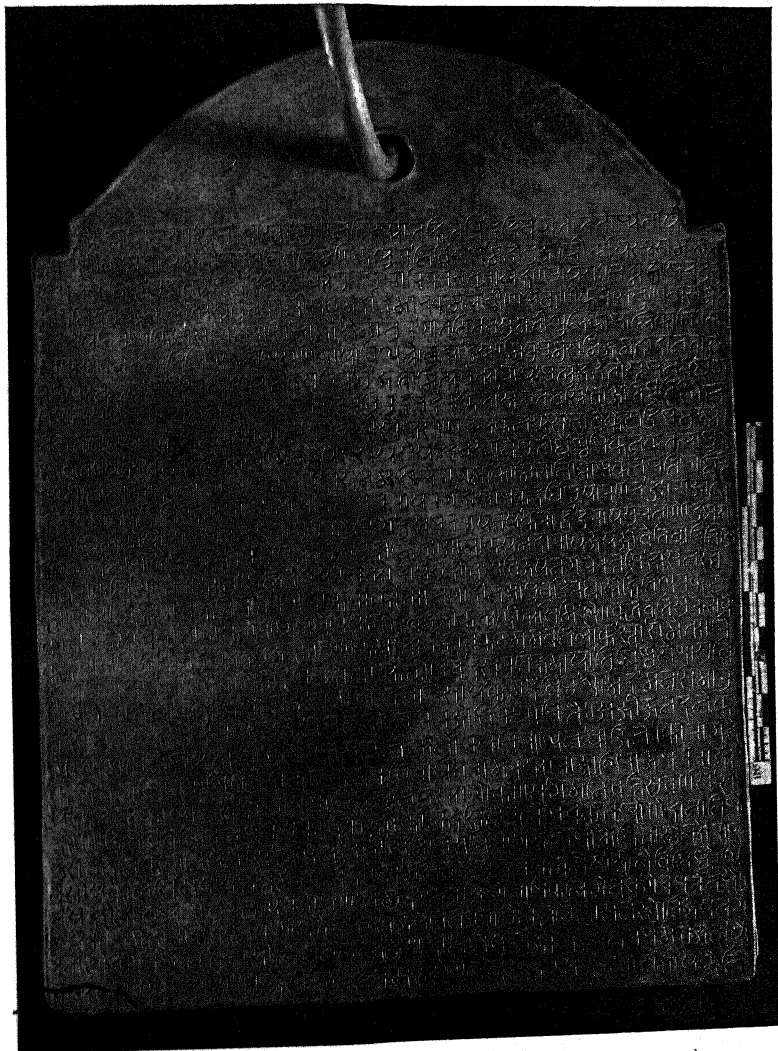
BOAR SEAL OF THE COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WADDEYAR I.



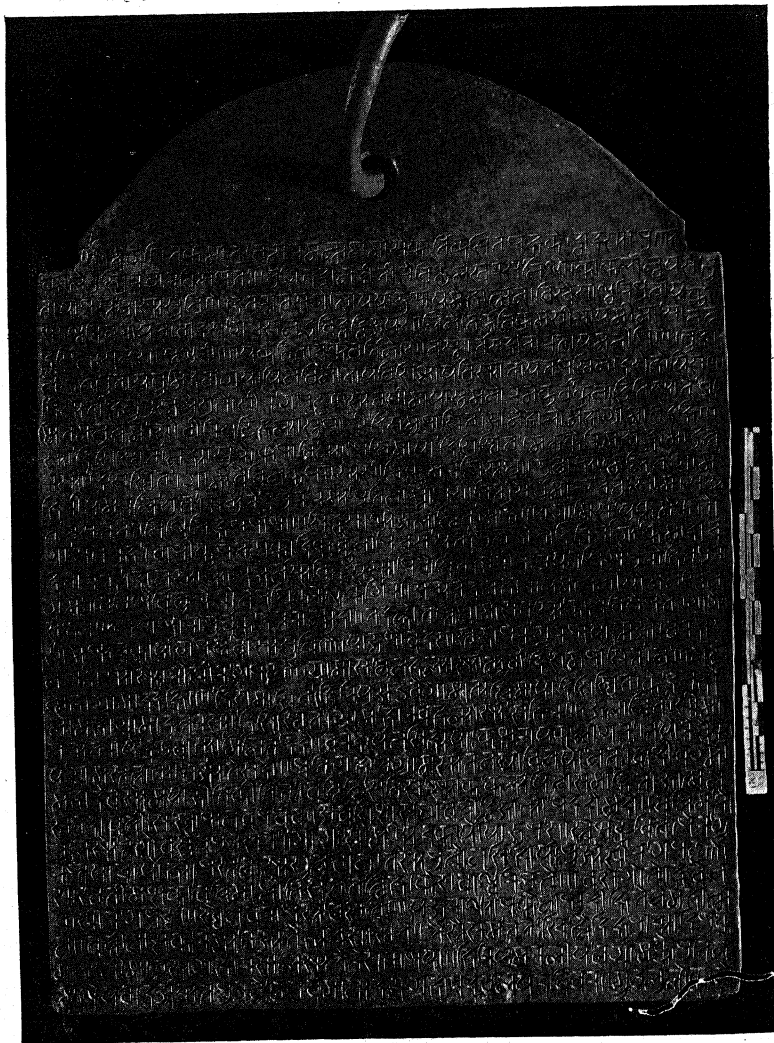
BOAR SEAL OF THE COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTARAYA.



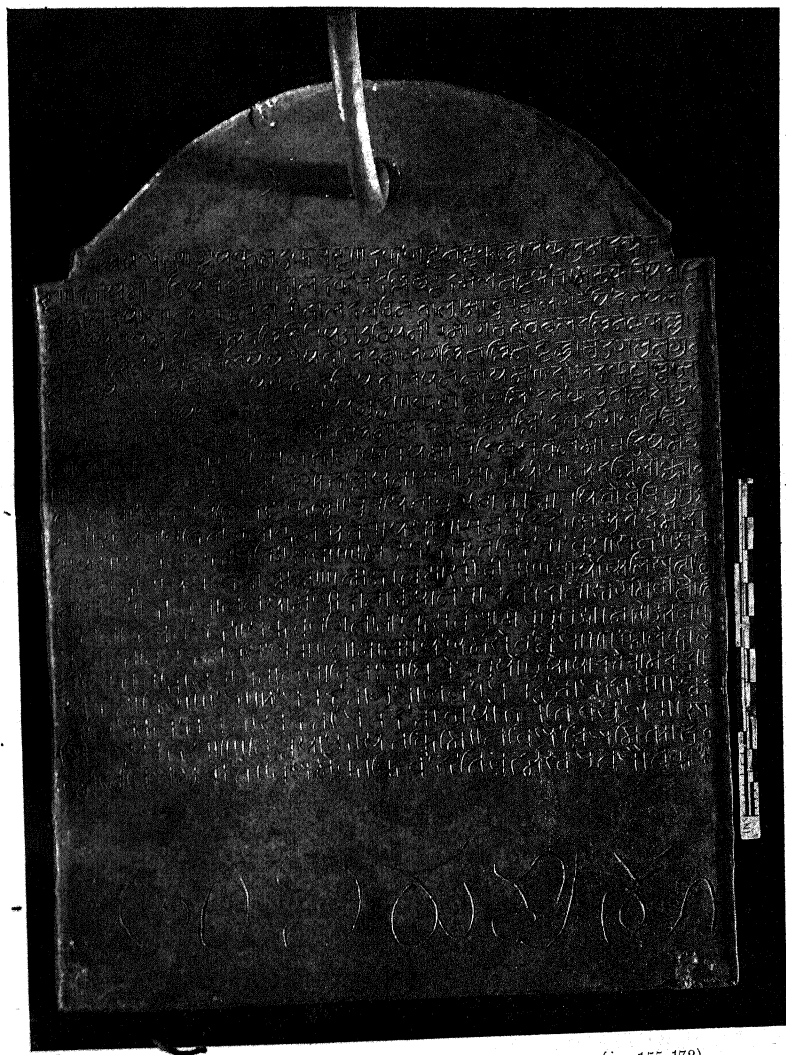
COPIER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (PP. 155-172).



COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp. 155-172).



COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp. 155-172).



COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp. 155-172).

